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A GRAMMAR  
OF THE  
KACHIN LANGUAGE,

BY  
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REV. O. HANSON.  
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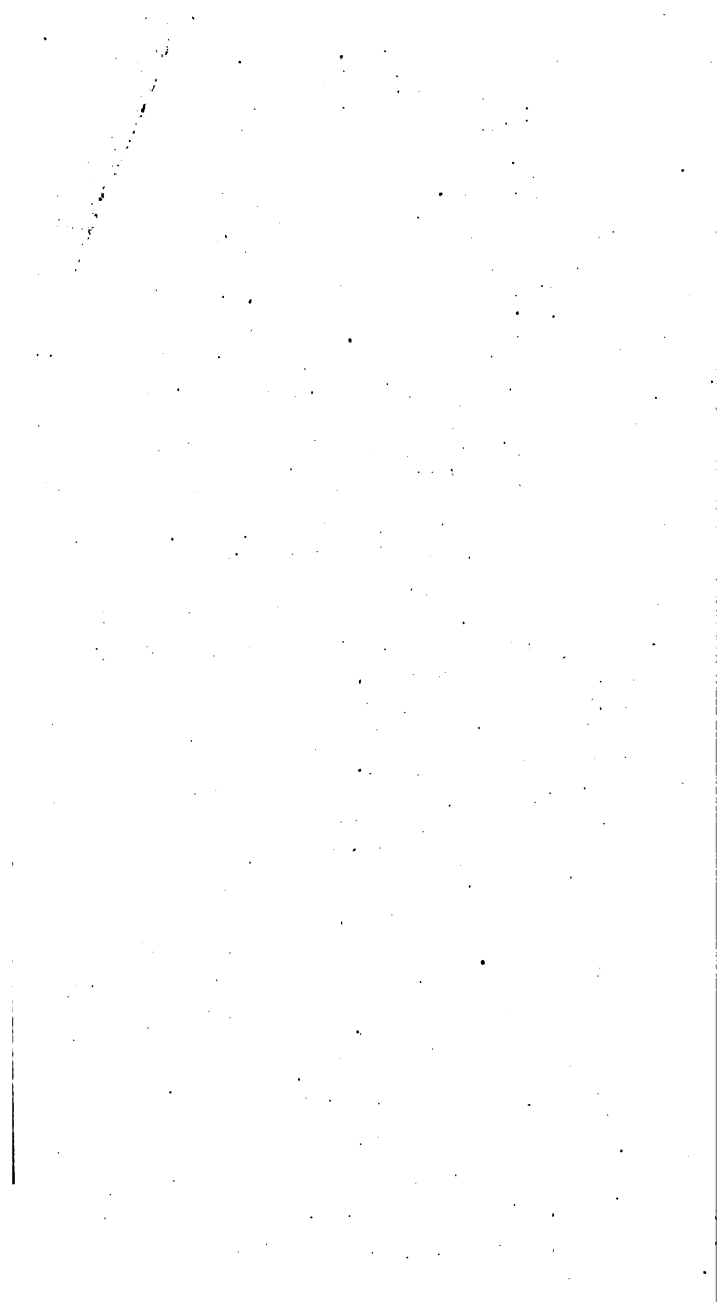
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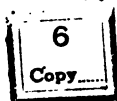
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## PREFACE.

This attempt to explain the laws of the Kachin language does not pretend to be exhaustive in all its details. Neither do we wish to be dogmatical upon any of the numerous points, where further investigation no doubt will throw new light. All the help at present available has been utilized, but owing to the great uncertainty that everywhere confronts us, any one attempting a work like this must to a great extent rely solely upon his own judgment.

The system of writing employed is that adopted by the Government of India, to which has been added a few explanatory notes. No alphabet adapted to the needs of an alien tongue will ever do full justice to the same, and it has grown into and become one with the language itself.

In spelling and pronunciation we have mostly relied upon the opinions of such Kachins as have been able for some time to use the system employed. Some of the Kachin sounds are extremely difficult for a European ear to get correctly. Where a number of educated Kachins agree upon a given point, their judgment can as a rule be relied upon and followed.

The Southern Kachin, or Chiungpaw, as spoken in the Bhamo district has been taken as our basis. Still we have everywhere attempted to call attention to the difference both in pronunciation and idiomatic usages, found in different localities. All we hope is that this work may prove a guide to further study of this difficult but interesting dialect.

O. H.

Bhamo, May, 1896.



# KACHIN GRAMMAR.

## INTRODUCTION.

1. The Kachin, or more properly the Jinghpaw or Chinghpaw, language, comprises one of the branches of the great Mongolian family. In its nature and genius it is strictly monosyllabic, but many indications are at hand to show that it has entered upon its agglutinative stage. Its Grammar agrees in the main with the rest of the dialects belonging to the same stock, and its vocabulary presents a strong relationship with Burmese, Shan and Chinese. Other dialects kindred to Kachin are also spoken in Upper Burma, of which the most important are Märu and Atsi, the one known as Lāshi being but a modification of the latter. The origin of these dialects would be an interesting subject in itself, but must as yet be regarded as undetermined.

2. The vocabulary in Kachin is not as meagre as has often been asserted. It must contain about 12,000 words, which is sufficient to express more than ordinary thought, and to describe almost any phenomenon in everyday life. Its grammar is remarkably full and even exact, and not without serious difficulties to a western mind. To think and speak as a Kachin is no easy matter, and the main trouble in understanding even ordinary Kachin must be sought in the fact that the full force of their numerous particles and other grammatical peculiarities have not been sufficiently mastered.

3. The Kachins, never having been a literary people, being broken up into a great number of

tribes, clans and families, cannot be expected to agree with each other in all particulars regarding pronunciation or vocabulary. More or less important differences may be noticed in almost every village, or at least among every family and tribe. To treat of all these differences and peculiarities would be an endless and useless task. It will be necessary, however, to point out the general variations, characterizing and distinguishing the representative branches of the whole Kachin race.

4. For the sake of convenience, we will divide the whole Kachin race in upper Burma into three great divisions, which we will call, the Southern Chinghpaws, the Cowries, and the Northern Chinghpaws, without attempting any definite demarcation for either, and in a general outline notice the chief differences in their otherwise common language.

(1) *S. Chinghpaw.*

*Cowrie.*

(a) Difference of vocabulary :

Dui, to be sharp ;	Jung.
Hkali, fever ;	Ara.
Müdi, to be moist ;	Ke.
Lüsi, to be lean ;	Mäkhru.
Upreng, a quail ;	Gälik.
Anhté, we ;	I or i hteng.
Nanhté, you ;	Ni or ni hteng.
A, sign of the genitive ;	Ya or yé.
Ai, a general connective ;	Dé.

(b) Use of different performatives :

Bungli, work ;	Mangli.
Gintawng, the morning star ;	Kantawng.
Shingtai, a worm ;	Dungtai.
Nhtu, a sword ;	Ninghtu.
Nbung, wind ;	Mäbung.

REM. The use of *ning* in Cowrie where the *S. Ching.* has *n*, is very common. The *n* should be considered an abbreviation of *ning*. Thus the Cowrie



would say *ninghtoi*, where the S. Ching. use *nhtoi*.

(c) Different use of aspirates and latials :

Hkyen, to cut jungle ;	Shen.
Hka, a river ;	Kha.
Mähkawn, a maiden ;	Mükhawn.
Hpun, wood ;	Pfun.
Hpan, to create ;	Pfan.
Pyaw, to feel happy ;	Praw.

REM. The use of the aspirates, just illustrated, which runs all through the Cowrie dialect, must be considered one of its chief characteristics.

(d) Different use of final letters and syllables :

Ma, a child ;	Mang.
Müsha, a person ;	Müshang.
Käbawng, to thirst ;	Käbum.
Mäjaw, because ;	Mäjoi.
Na, from ;	Nai.
Mälut, tobacco,	Mälawt.

(e) Use of Chinese words introduced into Cowrie :

Hking, a saddle ;	Shian.
Järit, food for a journey ;	Shizau.

(2) The differences between the S. and N. Chinghpaws are to a certain extent the same as those between the S. Chinghpaws and the Cowries. The Kachins north of Myitkyina, on both sides of the Irrawaddy, all have a tendency to use the final *ng* where the S. Chinghpaws would end in a vowel. The use of the pronouns also more often agree with the Cowrie, than with the S. Chinghpaw. Besides these, the following peculiarities may be noticed :

*S. Chinghpaw.*

*N. Chinghpaw.*

(a) Use of different words :

Tam, to seek ;	Bram.
Shüman, to bless ;	Kühtan.
Noihkrat, rubber ;	Günoi.
Shat mai, curry ;	Si.

Hpa, what ?

Hkai.

Gāde, how many ?

Gālaw.

REM. This list might be somewhat enlarged, but it should not be thought that these and similar words are unknown in different localities. No S. Chinghpaw would have any difficulty in understanding one from the North, even though his own idiomatic usage may be different.

(b) Different pronunciations of the same word;

Chyē, to know ;

Chyoi or Chyeng.

(c) Different usage of the same word :

Ngawn, to rejoice, considered indecent by many of the N. Chinghpaws.

Num, a woman, considered disrespectful in some localities N. and also in certain cases by the S. Chinghpaws.

5. Words introduced from kindred dialects will naturally vary in different localities. Thus the word for taxes is generally *kanse* or *hkansi* in and around Bhamo. In the Mogaung district *hpunda* was often heard, and *kaytauk* seems to be confined to Myitkyina and surroundings. The words used to designate Government officials, for example, may be : *du ni* ; *agyi ni* ; *atsu ya ni* ; *hkun ni* or *jau ni*, all except the first being borrowed from the Burmese or Shan.

6. The same word, even in the same locality, may have different pronunciations. Thus *kakup*, a hat, may also be pronounced *lakup* ; *pungkum*, a chair, *lakum* ; *nlung*, a kind of root from which a yellow dye is extracted, *shalung* ; *shinglung* or *yanlung*. The general tendency is to interchange *l* and *m*, *j* and *sh*. Thus *lahkam* or *mahkam*, a trap ; *jahpawt* or *shahpawt*, a morning. Such peculiarities as, *mali mangli* or *bungli*, work ; *māla*, *minla* or *nunla*, a spirit, deserve attention, but do not appear to be very numerous.

7. In view of the great diversity and differences in pronunciation, it will not be insisted upon that the way an individual word is spelled in this work must correspond to its pronunciation by each and all of the Kachin tribes. The same must be said in regard to idiomatic usages. A very common idiom in one district may be very little used in another. Besides, the Kachins themselves distinguish between the "children's language" (*ma ga*); the language in everyday use (*maioi ga*); and the "language of the elders" (*salang ga*), and each may be said to have some distinct feature of its own. At present our only attempt is to present the general broad outlines of the language.

8. Some attention must here be paid to the religious, or the *nat*, language of the Kachins. The definite meaning of all the terms used in connection with the *nat* worship is not known to the average Kachin. All have a general idea as to their import, but only the "elders" (*salang ni*), the Nat-priests, (*dumsa ni*), the professional storytellers (*jai wa ni*), and the nat prophets (*myihtoi ni*), are able to give the full meaning of the words and phrases they employ. It is a great mistake to think that the long and tiresome rhapsodies, to which a visitor to a Kachin village may have an opportunity to listen, are all a meaningless jargon. Every word and sentence has some meaning. No doubt a large part of this vocabulary echoes reminiscences from an earlier date, and is antiquated so far as its daily use is concerned, but a still larger part is still in use, especially among "the elders" in conversation among themselves, or in general consultations. No one can have a comprehensive knowledge of Kachin without a fair understanding of this important and interesting part of the language.

9. The figurative and consequently, what we for want of a better term, may call the poetical

structure of the *nat* language is very marked. In connection with this the following points may be noticed :

(a) Employment of unusual terms. Thus, water, *ntsin*, is here called *dingru*; liquor, *jaru*, is called *hpang*; an egg, *udi*, is called *hkaklum*.

(b) Figurative names for common objects. Thus, water, *ntsin*, may be called *san hpungsan*, *li hpungnan* or *lam galu*; *jaru*, liquor, may be called *latnu salat*; *udi*, eggs, *bam bam*; *wa*, a hog, *mahkaw hkingyi*.

REM. Often different names are employed by the *dumsa*, *jai wa* and *myihtoi*. Thus *mahkaw hkingyi*, a hog, would by many be called *myihtoi ga*, "prophetical language", while a phrase such as *ji nna hpri nhpra*, "before the beginning" would be called *jai wa ga*, "the story letter's language."

(c) The *parallelismus membrorum*, or the attempt to unfold the same thought in two successive parallel members of the same division:

Shūlung māhtan yin nga ga ;

Shāla māhtan hpyin sa wa ga ;

Akawng ginugai ya du ga ;

Mārawn gindai ya pru ga ;

"Let us pass the Shūlung tree ;

Let us go by the Shāla tree ;

We will arrive at the low hill ;

Let us go forth to the high hill."

Hkauka ningshan mānau n rat,

Si myan ari hta gau n hkrat.

"Dancing on the sword's edge he is not hurt,

Walking on a cotton thread, he does not fall."

(d) In connection with the *parallelismus membrorum*, which is the most characteristic of the religious language, may also be noticed the use of couplets.

Wawri hpe māngawp; wawren hpe mākawp;  
Lāmūn lam wunli lan; lātsa lam wungau hpan.

Here *wawri*, a cold, has as its couplet *wawren*; *mākawp*, to protect, *māngawp*; *lāmūn* and *lātsa*, a hundred; *wunli* and *wungau*, blessing, and *lan* and *hpan*, to create, are all couplets. A structure like the following is also very common:

Ja li la ni hpe, ngai gun ring ring,  
Ja tsen ma ni hpe, ngai hpai ding ding.

"I take perfect care of golden youth,  
I guard the golden maidenhood."

(e) A certain attempt to metre and also rhyme:

Tsingdu : "ngai nau nem,  
Tsingman : ngai nau gyem,  
Htaw Mātsaw ga n dap,  
Ntsang ga n hkap."

10. It should not be supposed that every *nat* priest repeats the same formula *verbatim et literatim*, as his predecessors or associates in the profession. The general outline is the same everywhere; but the form of the vocabulary is left to a large extent to the choice of the *dumsa* himself. Thus here as everywhere else, it would be difficult to say exactly what is the standard to follow, and must for the present at least be left to the individual judgment of each one interested in the strange beliefs and traditions of an equally strange people.

#### ABBREVIATIONS.

The following are some of the abbreviations used:—

<i>a.</i>	-- Adjective.
<i>adv.</i>	-- Adverb or adverbial.
<i>coup.</i>	-- Couplet.
<i>comp.</i>	-- Compare.

<i>ex.</i>	--	Example.
<i>gram.</i>	--	Grammar.
<i>inter.</i>	--	Interrogative.
<i>n.</i>	--	Noun.
<i>N. L.</i>	--	Nat or religious language.
<i>num.</i>	--	Numeral.
<i>par.</i>	--	Particles.
<i>per.</i>	--	Person.
<i>plur.</i>	--	Plural.
<i>pron.</i>	--	Pronoun or pronominal.
<i>Rem.</i>	--	Remark.
<i>sing.</i>	--	Singular.

# PART I. ORTHOGRAPHY.

## THE ALPHABET.

§ 1. The Kachin Alphabet contains fourteen vowels, and thirty-one consonants, or in all forty-five elementary sounds.

§ 2. Powers of the Kachin vowels.

Vowels.	Powers.	Examples.
a	Sound of a, as in father.	La, to take.
ä	Represents a varying vowel sound, always somewhat suppressed.	Gälaw, to do; Mä-gwi, an elephant.
e	Short sound of e, as in ten, met.	Rem. to tend.
ē	Long sound of a, as in ale.	Bē bē, in vain.
è	Sound of ay, as in prayer	
i	(a) Sound of i, as in machine, when standing alone, or at the end of a word or syllable. (A few exceptions are here found.) (b) As initial or in the middle of a syllable, it takes the short sound of i, as in tin.	Hpa gälaw na i ? what shall I do? Myi, the eye.
o	Nearly the long sound of o, as in old.	Ti-nang; Hkri-tung. Ing, to overflow ; ning, thus.
ö	Sound of ö, as the German möglich, or almost that of u in murky.	Wora, that, (Comp. § 35, 2, a.)
u	(a) Sound of oo, as in moon, when initial, by itself or at the end of a word or syllable.	Uri, a pheasant ; u, bird ; lu, to have.

	(b) When in the middle of a syllable it takes the sound of oo as in wool.	Numsha, a women; mung, also.
ü	U, as in tub, plum.	
ai	Long sound of i, as in aisle.	Mai, good.
au	Sound of ow, as in cow.	Kau, to throw away.
aw	Sound of aw, as in law.	Baw, the head.
oi	Sound of oi, as in oil.	Roi, to deride.

REM. (a) The letters ö and ü have been introduced in order to facilitate the writing of kindred dialects. It should be noticed, however, that sounds are found in Märu, Lāshi and Atsi not provided for in this system.

(b) The usage of è as distinct from ē is somewhat doubtful. The real existence of o, except as an interjection may also be questioned. The example given may also be pronounced *wawra*.

(c) The Kachin tones often determine, if a vowel is to be pronounced long or short, in fact each vowel, may have as many variations as there are tones.

### § 3. Powers of Kachin consonants.

Cons.	Powers.	Examples.
b	As in English.	Ba, to be tired.
ch	As ch in child.	
chy	No equivalent in English. (Comp. Bur. <i>ca</i> .)	Chya, to paint.
d	As in English.	Du, a chief.
g	Hard sound of g, as in go.	Ga, the earth.
gy	A combination of hard g and y.	Gyit, to tie.
h	As in English.	
j	As in English.	Jum, salt.



k	As initial almost like gk; when final like k in English.	Ka, to write; htak, to guess.
ky	Combination of the k and y sounds.	Kyem, to put aside.
hk	Aspirated k.	Hka, a river.
kk	A harsh guttural sound, stronger than the German ch in mädchen, used mostly by the Cowries instead of hk.	Kha, a river.
hky	A sound somewhat softer than ch, but varying to a great degree in different localities.	Mäkhawn, a maiden. Hkyet, a valley.
l	As in English.	Lam, a road.
m	Sound of m as in English.	Ma, a child.
n	(a) Sound of n as in English. (b) When standing alone, or immediately preceding another consonant, only its pure consonantal sound is heard.	Nam, a jungle. N gälaw, not to do; nta, a house; n-gam, a precipice.
ng	As initial without an equivalent in English, as final like ng in bring.	Ngai, I; leng, a cart.
ny	No equivalent in English.	Nyet, to deny.
p	Almost a bp sound.	Pat, to obstruct.
hp	Aspirated p.	Hpai, to carry.
pf	A blending of p and f; mostly used by the Cowries instead of hp.	Pfun, wood.
r	As in English.	Ri, rattan.
s	" "	Sa, to go.
sh	" "	Sha, to eat.
t	Almost a dt sound.	Tai, to become.
ts	A blending of t and s.	Tsun, to speak.
ht	Aspirated t.	Htu, to dig.

v	As in English.	
w	" "	Wa, to return.
y	" "	Ya, now.
z	" "	Zup, to congregate.

**REM.** (a) The tendency among the Kachins is slightly to aspirate nearly all of their dentals, gutturals, labials and sibilants (Comp. § 4). Thus b, d, g, s, etc., are often, strictly speaking, not pronounced exactly as they are in English. These peculiarities vary, however, in different localities.

(b) The ch sound is different from the hky is questionable. The pure h is never found as an initial. The sound of v which by some is pronounced as vf, is by some Cowries, in certain words only, used where y would be used by the Chinghpaws.

(c) Before the labials b, p, hp and m, the performative n (Comp. Introduction 4, (b) Rem.) partakes of the m sound. Thus nba, is often pronounced mba.

(d) When n precedes g and y a hyphen is inserted between these letters when they are meant to be sounded separately. Thus: *n-ga*; *n-gam*; *n-gang*; *n-yawt*. The same is true when two vowels combined as a diphthong are pronounced separately, *na-um* and not *naum*.

#### § 4. CLASSIFICATION OF THE CONSONANTS.

The consonants may be divided into seven classes viz :—

Dentals :	d, j, ch, t, ht, ts.
Gutturals :	k, hk g, ng, kh.
Labials :	b, p, hp, m, w, v, pf.
Linguals :	l, n, r.
Palatals :	gy, ky, hky, ny, y, chy.
Sibilants :	s, sh, z.
Aspirate :	h.

§ 5. THE TONES IN KACHIN.

(a) The tones of the Kachin language, although not of so great importance as in Chinese or Shan, must however be carefully mastered and practised, as accuracy in speaking depends to a great extent on the power to enunciate them correctly.

(b) The tones often give to a vowel naturally long, a shorter sound than it otherwise would take, and *vice versa*.

(c) Five tones are easily distinguished in Kachin, and may, for lack of better tonal marks, be indicated by the numerals 1, 2, 3, 4, 5.

(1) The first tone is the natural pitch of the voice, with a slight rising inflection at the end. It may be called the *natural* tone.

(2) The second is a bass tone; it may be called the *grave* tone.

(3) The third is a slightly higher tone than the second, being pronounced with an even prolonged sound: it may be called the *rising* tone.

(4) The fourth tone is very short and abrupt; it may be called the *abrupt* tone.

(5) The fifth tone is somewhat higher than the third and is uttered with more emphasis; it may be called the *emphatic* tone.

The following words may be used to illustrate the power of the tones:

*Wa* 1, a hut in a paddy field; *wa* 2, to return; to pay back; *wa* 3, a male human being, a father (Comp. § 27), a tooth, the thread of a screw; *wa* 4, to weave a mat, a hog; *wa* 5, to bite, an intensive verb. par., bamboo, when used in composition (Comp. § 30.)

*Nga* 2, to be; *nga* 3, to speak, cattle; *nga* 4, to bend or incline the head, to be aslant; *nga* 5, fish.

*Taw* 2, to gamble; *taw* 3, to recline; *taw* 4, to be scarce; *taw* 5, verb, par., if.

*Hka* 1, over against; *hka* 2, to bring from a short distance; *hka* 4, a river, water in a river or lake, to be divided; *hka* 5, a debt; *hka* 5 or 2, a verbal emphatic assertative.

(d) Out of a vocabulary of over 7,000 words the following calculations may be approximately correct. About 200 words take all the tones; 1,000 or more take two or three, while the rest would seldom have more than one. It is not to be expected, however, that uniformity in this should be found among all the Kachins. Important differences are found, even within comparatively short distances.

#### § 6. FORMATION OF SYLLABLES.

Originally Kachin, like all the languages of the Mongolian stock, must have been purely monosyllabic, as a large part of its vocabulary still shows. Nevertheless a large percentage of words are dissyllabic, and their number is rapidly increasing. Thus it will be necessary to notice the following peculiarities of syllabication:

(a) The performative *a* is often used in the formation of general words. Comp. §§ 12, 3, a; 56, 2, g; 72, 2, b.

(b) The syllables *ding*, *gum*, *hkum*, *sum*, *num*, *hpung*, *ning* and *shing*, must all be regarded as general performatives, each with a peculiar force of its own. As a rule:

*Ding*, *gum* and *hkum* point towards the agreeable, beautiful, faultless, or straight.

*Sum*, *num* and *hpung*, carry with them the idea of fulness, completeness, abundance or grandeur.

*Ning* and *shing* have a telic significance.

**REM.** The *ning* and *num* are often abbreviated to *n*; *shing* often becomes *sha*; *diny* and *gum* become *da* or *ga*.

(c) According to our system of writing the performatives, *ga*, *ka*, *hka*, *la*, *na*, *hpa*, etc., ought also to be regarded as short syllables. Gā-law; hkā-nu; hpā-htau.

(d) The *n* before a hyphen, or when serving as the sign for the negative, or as a pronominal particle, being an abbreviation of *nang*, *ning* or *num*, should be regarded as a short syllable. Comp. §§ 3, Rem. d; 67, a; 65, a.

**REM.** For further illustrations on syllabication comp. Kachin Spelling Book, paragraphs 1 to 19.

#### § 7. ACCENTUATION.

(a) In words beginning with any of the performatives *ga*, *ka*, *la*, etc., the accent always rests on the ultima, such words being really in the Kachin mind monosyllables. This is also true when case endings or other particles are added.

Kūsha'; kūsha' gaw; kūsha' ni hpe.

Kūba'; kūba' hpe; kūba' ai gaw.

Mūsha'; mūsha' gaw; mūsha' kaw na.

(b) In pure dissyllabic words the accent rests on the first syllable. Gum'ra; num'sha. The same is true when a single particle is affixed, but when two are required the accent is shifted to the ultima, and if a trisyllabic affix is used the first syllable of the affix will take the accent.

Gum'ra hpe; gumra' kaw na; gumra kaw' una.

La'sha hpe; lasha' hpe gaw; lasha kaw' de na.

(c) With verbal roots of one syllable, or with any verbs, with the above mentioned performatives, the accent is retained on the ultima throughout all its forms of inflection, provided that the tense and mode particles are words of one syllable only.

If, as in some forms of the Perfect Indicative, a dissyllabic tense affix is used, the accent is transferred to the first syllable of the tense particles.

Sa'; sa'ai; sa' sai; sa ngut' mā sai.

Gālaw'; gālaw' sai; gālaw ngut' sai; gālaw ngut' mā sai.

(d) When two words, (generally verbs) are united in such a way that the last is used only to strengthen or complete the meaning of the first, the accent usually rests on the auxiliary, even though a particle should be affixed to it.

Bai wa'; bai wa' u; la kau'; la kau' ya e;

Ru bang'; ru bang' rit; shat sha'; shat sha' myit dai.

(e) In the Imperative the accent rests on the root of the verb, but when a prohibitive particle precedes (comp. § 64, 7), the stress of the voice naturally falls on this word or on its auxiliary.

La' u; sa' mur; sa' mā rit.

Hkum' gālaw; shum' sa myit!

Hkum gālaw et'; hkum' māni myit!

Hkum sa wa myit'.

(f) When the negative is used, the stress of the voice is always thrown back on the *n*.

N' gālaw lu; n' kūja; n mu lu.

## § 8. PUNCTUATION.

(a) The punctuation marks in Kachin are the same as in English, and are used in the same way as far as the principles can be carried out.

,	Comma.	!	Exclamation point.
;	Semicolon.	—	Dash.
:	Colon.	( )	Parentheses.
?	Interrogation point.	[ ]	Brackets.
.	Period.		

## PART II.

### ETYMOLOGY.

§ 9. The words in the Kachin language may be divided into eight classes, viz: Nouns, Adjectives, Pronouns, Verbs, Adverbs, Postpositions, Conjunctions, and Interjections.

#### NOUNS.

§ 10. The Nouns in Kachin, as in other languages, may be divided into *Proper* and *Common nouns*.

§ 11. A proper noun is the name of some particular people, person, place or thing. Ex. *Jinghpaw*, a Kachin; *Ma Gam* the first born son; *Shingra bum*, the Eden in Kachin tradition.

REM. When the names *N Gam*, *N Naw*, *N Lu*, *N Kaw*, *N Roi*, etc. (Comp. app. I) with their performative *Ma* for children, are used with the whole class of first, second or third born etc., as is common among the Kachins, these names may also be regarded as common nouns, but being at the same time names for individuals, when so used they come under the head of proper nouns.

§ 12. *Common nouns* are such as apply to all the members of any one class, family or kind of objects. They may be divided into four classes: viz:

1. *Primitives*, or such as can be applied to each individual of a class or group of objects. Ex. *nta*, a house, *du*, a chief, *gumra*, a pony.

2. *Compounds*; these are formed by uniting:

(a) Two nouns; Ex. *ridawng*, a pole, from *ri*, a rattan, and *dawng*, a log, or something long and

round; *shi laika*, a newspaper, from *shi*, news, and *laika*, a book or letter; *hkadaung hkalung*, a young cricket, from *hkadaung* a cricket and *hkalung*, the young of animals; *dumsu kasha*, a calf, from *dumsu*, a cow, and *kasha*, a young one, *lit.* a child.

(b) A noun and a verb; Ex. *jan pru*, sun rise, from *jan*, the sun, and *pru*, to proceed from.

(c) A noun and an adjective; Ex. *myit kaba*, pride, from *myit*, mind, and *kaba*, big or great.

(d) A verb and a noun, commonly united by *ai* or in the Cowrie dialect by *de*; Ex. *masu ai masha*, a liar, from *masu*, to lie, and *masha*, a person; *shawng npaut*, a beginning, from *shawng*, to be first, and *npaut*, a foundation.

(e) A noun, verb and a noun, generally with the use of a connective; Ex. *nga rem ai masha*, a herdsman, from *nga*, cattle, *rem*, to tend, and *masha*, a person; *u ju la*, the one preparing the fowls at a nat offering, from *u*, a fowl, *ju*, to offer a fowl, and *la* a male being.

3. *Derivatives*, nouns of this class are formed in the following ways :

(a) From roots of simple verbs by prefixing the performative *a*; Ex. *amying*, a name, from *mying* to name; *alan* a temptation from *lau* to tempt.

(b) By the use of the performatives *ga*, *ka*, *la*, *ma*, *n*, etc., with simple verbs; Ex. *gasat*, a fight, from *sat*, to fight; *manep*, a pavement, from *nep*, to pave; *makam*, a support, from *kam*, to believe or trust in. This way of forming nouns is especially common in the religious or Nat language.

(c) By adding the noun *shara*, a place or occasion, with or without the connective, to a simple verb; Ex. *hkrít shara*, danger, from *hkrít*, to fear; *sa ai shara*, occasion for going, from *sa* to go. *Lau*



or *na lam* are sometimes used in the same way as *shara*; *sa na lam nga*, there is occasion for going.

(d) By the use of the connective *ai* and the nominative sign *gaw*; Ex. *hkye la ai gaw*, salvation, from *hkye la*, to save. Very often the *ai* is used alone in such combinations.

(e) By the use of the affix *hpa* with a simple verb; Ex. *sha hpa*, food, from *sha*, to eat; *mau hpa*, a wonder, from *mau* to wonder; *lu hpa*, drink, from *lu*, to drink. These combinations are rare.

(f) A noun, *lagut*, a thief, is in some dialects formed from *lagu*, to steal, but seems to be without analogy.

(g) A few nouns are formed by the combination of a verb and a noun, the performative of the noun being lost; Ex. *hpyen mu*, a battle, from *hpyen*, war, and *mu*, from *amu*, work.

4. Foreign nouns, introduced from Shan, Burmese or Chinese. These words should not be confounded with such roots as are common to all these languages. (Comp. app. II.)

#### GENDER.

§ 13. The Kachin language recognizes three genders: masculine, feminine and common or neuter as it may also be called. They may be distinguished in the following ways:

1. By the use of different words, as:

*kawa*, a father; *kamu*, a mother.

*katsa*, a father-in-law; *kanan*, a mother-in-law.

*dingla*, an old man; *gungai*, an old women.

*ngasu*, a bullock; *dumsu*, a cow.

2. By prefixing, *lasha*, male for the masculine, and *numsha*, female for the feminine, as:

*lasha ma*, a boy; *numsha ma*, a girl.

*lasha mayam*, a male slave; *numsha mayam*, a female slave.

3. By prefixing *shading*, for the masc. and *shayi* for the fem. as :

*shading sha*, a son ; *shayi sha*, a daughter.

4. By affixing *na* for the masc. and *jan* for the fem. as :

*madu na*, a husband ; *madu jan*, a wife.

5. The genders of brutes, birds, etc., are distinguished by affixing *la* (Cowrie *rang*) for the masc. and *yi*, and sometimes in the religious language *hku*, for the fem., except as shown under § 13. 1.

*gwi la*, a male dog ; *gwi yi*, a bitch.

*u la*, a cock ; *u yi*, a hen.

*u la*, an ox, (N. L.); *u hku*, a heifer, (N. L.)

6. Nouns of the common or neuter gender are the most numerous in Kachin, as nearly all inanimate things would fall under this class, the tendency being to overlook any relation of gender, which does not consist in the distinction of the sexes.

#### NUMBER.

§ 14. The Kachin nouns have regularly only two numbers the singular and the plural, but in certain instances by the help of the dual pronouns and words indicating duality, the dual is also recognized. (Comp. §§ 46: 47.) The plural is not always indicated when no ambiguity is likely to occur. Sometimes a noun is used in its generic sense, and has the same form in all its numbers.

§ 15. The plural is indicated in the following ways :

1. By the affixes *ni*, *hte* or *hteng*. *Ni* is the one in most common use, and is often used collectively. Ex. *masha ni*, the persons, *jan ni* instead of *jan nat ni*, the sun nats ; *Sima ni* instead of *sima*

*masha ni*, the people of *Sima*. *Hte* is generally used with adjectives of number or quantity, as, *masha ntang hte*, all (the whole number) of the persons. *Hteng* is mostly used to specify things in general, as: *dai rai hteng*, these things; *lahkan lahka, gai-tsu hteng*, these dried fishes and prawns. Comp. the use of *hte* and *hteng* with the pronouns.

2. By the use of the adjectives *mahkra*, *law law*, *shagu*, *yawng*, etc., (Comp. § 35. 2-b.) which all carry with them the idea of multiplicity, fulness or collectiveness, as: *nta mahkra*, all the houses; *ma law law*, a number of (many) children; *amyu bau shagu*, all tribes and races; *yawng la na ma rit*, bring all (the things) here.

3. By the use of a numeral adjective, either preceding or following the word, as: *U lahkawng*, two fowls; *masum ning*, three years.

4. By repeating the last syllable of a word, as: *amyu nyu*, all races.

§ 16. The dual is made by adding *yan*, both, (Cowrie *yen*), or prefixing *an* or *shan* to the noun, as: *shi kanu kawa yan gaw*, his (lit. both his, etc.) father and mother; *ndai shan la gaw*, that couple, these two; *an hpu an nan ni*, our (yours and mine) brothers and sisters.

REM. (a) Certain well known words like *nga*, cattle, *u*, fowls etc., often omit the plural sign, being used as collectives; *shi a nga ngai rem na*, I will tend his cattle; *dai ni ngai nga lang na*, I will offer (any species of the bovine genus) to-day.

(b) At times the plural can only be inferred from the connection; *nta lapran e*, between the houses; *si na hpe*, those dying.

(c) When an adjective like *mahkra* or *law law* follows a noun, the plural sign always follows the adjective and not the noun to which it belongs;

*hpyen masha mahkra ni sa na na sai*, all the soldiers have gone.

### CASE.

§ 17. There are properly speaking no declensions in Kachin. The relation of nouns expressed in the Latin languages by inflections, are here indicated by the particles affixed to the noun, without any change of the word itself. In the vocative, however, the particle is often prefixed.

### THE NOMINATIVE.

§ 18. (a) The only real nominative particle is *gaw*, which denotes the subject or agent of the verb; *shi gaw hpa u galaw lu ai*, he cannot do anything. *Gaw* is however often omitted in general usage, as the verbal particles would prevent any misunderstanding as to the person or thing referred to; *ngai sa na ngai*, I will go.

(b) *Gaw* is often used with *dai* or *ndai*, its noun being understood but not expressed. *Dai gaw*, that (thing); *ndai gaw jaw e*, give (this near thing) to me. (Comp. § 35. 2-a.)

(c) The adversative postpositions *chyam* or *chyawm*, are commonly used before *gaw*, for the sake of definiteness or emphasis; *ngai chyawm gaw*, as for me, or as regards me; *nanhte chyawm gaw u madat myit dai*, as for you, you do not obey or, you, (in spite of it all) do not obey.

### THE GENITIVE.

§ 19. (a) The genitive in Kachin is generally a pure possessive, and is known by the particle *a*, (Cowie *ya*, *ye* or *e*), affixed to the noun; *shi a laika rai lu ai*, it is his book; *anhte a na*, our house.

(b) Sometimes the noun denoting the thing possessed is repeated before and after the word representing the possessive, in which case the *a* is generally omitted; *ndai gumra shi gumra rai lu ai*, this (horse) is his horse.

(c) Occasionally, where the genitive is as much a genitive of quality as of possession, the *a* is omitted; *gui mun*, dog's hair; *sharaw lanyin*, tiger's claw.

(d) The genitive may at times be used as a dative; *na a matu* instead of *nang hpe matu*, for you; *ngai a hpa galaw u ta?* instead of *ngai matu hpa* etc, what do you do for me?

#### THE DATIVE.

§ 20. (a) The particles of transmission are *hpe*, (Cowrie *pfe*, and by some *he*), and *kaw*; *ngai hpe jaw e!* give to me; *ning rai shi shanhte kaw hlet da sai*, he gave this order to them. The *hpe* in common usage is often abbreviated to *e*; *shi e jaw u!* give to him. (Comp. § 23.)

(b) The particle *matu*, or its couplet *mara*, or both together, are used to express the person or thing in respect of whom or which anything is done; *shi matu ngai dai galaw we ai*, I did it for him; *na nsha matu mara sharang u*, persevere for the sake of your child.

(c) A dative of time is sometimes especially in the religious language, expressed by the use of *e*, *u* *goi gari e*, at (the time of) the cock-crowing.

#### THE ACCUSATIVE.

§ 21. A noun in the accusative is often used without any determining particle, and is distinguished only by its position in the sentence; *ntsin la wa rit*, bring water, *ngai gumra jawon ngai*, I

ride a pony. *Hpe* or *hpe gaw*; are however used when greater clearness is required, *ngai shi hpe n tsaw ngai*, I do not like him, *shi hpe gaw kaning rai shamyin ya na n ni?* how will you name him?

#### THE LOCATIVE.

§ 22. The locative is expressed by the use of *de* and *e*, the last particle having the force of *in*, *at* or *among*; *ngai wora shara de sa mayu ngai*, I desire to go to that place; *ndai hkan e hkrit shara law nga ai*, there is great danger in this vicinity. In certain localities the *e* is exchanged for *ai*, and the particles *na* and *hta* are used much in the same way as this locative; *dai mare hta* in that city, *na a myi na hpa nga n ta?* what is in your eye?

#### THE ABLATIVE.

§ 23. The ablative is formed by the use of *na*, from, *kaw naa*, or *de na*; *nye nta na*, from my house; *dai hpawt shi kaw naa ngai sa ni ai*, I came from him this morning; *wora mare de na*, from that city. Generally *kaw* is used with persons, while *de* is impersonal.

#### THE INSTRUMENTAL.

§ 24. The instrumental is formed by the use of *hte*, with; *hpri hte dit u!* nail it with iron; *nhtu hte kahlam u!* cut with a knife. The *hte* is often shortened to *e*, or by some changed into *ai* in common speech, *nhtu e* or *nhtu ai kahlam u!*

#### THE VOCATIVE.

§ 25. The vocative, as in Burmese, is often indicated by the simple stress laid on the word. Sometimes however in grave discourse the inter-

jection *O* precedes, but more commonly the particle *é* is affixed, *O masha ! lasha é, man !*

REM. (a) The nominative, genitive and objective particles when united to the definitive adjectives *ngai mi, nkau mi*, etc, the plural ending *ni* and the conditional postpositions *yang* and *jang*, always follow these parts, and not the noun to which they belong; *gwi ngai mi gaw*, one dog; *wora masha ni hpe*, those persons; *anhé sa yang gaw*, if we go, *shanhté ni a gumra hkum la myit*, don't take their pony.

(b) It should be borne in mind that none of these particles are applied with grammatical strictness in common speech. Great freedom is exercised among the different tribes in all the peculiarities of their unsettled dialects.

§ 26. The most common particles indicating the cases may be illustrated in the following paradigm :—

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	$\left\{ \begin{array}{l} masha\ gaw, \\ masha\ chyawm \\ \quad gaw, \end{array} \right.$	$\left\{ \begin{array}{l} masha\ yan \\ \quad gaw, \end{array} \right.$	$\left\{ \begin{array}{l} masha\ ni\ gaw, \\ masha\ ni\ chyawm \\ \quad gaw, \end{array} \right.$
Gen.	<i>masha a,</i>	<i>masha yan a,</i>	<i>masha ni a,</i>
Dat.	<i>masha hpe, or kaw,</i>	$\left\{ \begin{array}{l} masha\ yan \\ \quad hpe, \end{array} \right.$	<i>masha ni hpe or kaw,</i>
Acc.	<i>masha hpe,</i>	<i>masha yan</i>	<i>masha ni hpe,</i>
Loc.	$\left\{ \begin{array}{l} masha\ na, \\ nta\ é, \\ masha\ de, \end{array} \right.$	$\left\{ \begin{array}{l} \quad hpe, \\ masha\ yan\ na, \end{array} \right.$	$\left\{ \begin{array}{l} nta\ ni\ é, \\ masha\ ni\ nna, \end{array} \right.$
Abl.	<i>masha na, or kaw</i>	$\left\{ \begin{array}{l} masha\ yan \\ \quad na, or\ kaw \\ \quad nna, \end{array} \right.$	<i>nta ni de (rare),</i> <i>masha ni kaw nna,</i>
Instr.	<i>masha hte,</i>	<i>masha yan hte,</i>	<i>masha ni hte,</i>
Voc.	<i>masha é,</i>	<i>masha yan é,</i>	<i>masha ni é.</i>

## PECULIARITIES OF THE NOUNS.

§ 27. Nouns indicating family relations have each three distinct forms showing their relation to the speaker, the person spoken to, and the person spoken of. Ex *wa*, a father; *nye* (or *nye a*) *wa*, my father; *nwa*, a father; *n*, no doubt being an abbreviation of the 2nd per. sing. pronoun *nang*; *na* (or *na a*) *nwa*, your father; *kawa*, a father, the *ka*, always indicating the 3rd per. sing. or plural; *shi a kawa*, his father.

*nye sha*, my child,      *anhle a sha*, our child.  
*na nsha*, your child,      *nanhle a nsha*, your child.  
*shi kasha*, his child,      *shanhle a kasha*, their child.

REM. (a) Many Kachins often use the *ka* both in the 2nd and 3rd per. plural, thus saying *nanhle a kawa* instead of *nwa*; *kasha* instead of *nsha*, etc.

(b) This use of the nouns enables a Kachin to leave out the pronouns in general conversation, without danger of being misunderstood, the person always being determined by the form of the noun. Thus, *sha ni e*, (my) children, instead of *nye* or *ngai sha ni e*; *nshu lu n sha ni hpe*, to your children and grand-children.

§ 28. The performative *a* is frequently used with monosyllabic nouns in an enumerative discourse; *ngai gar a nga*, a *ja*, a *shan lu ai rui*, I have cattle, gold and meat.

§ 29. The words for year, *shaning*; month, *shata*; and day, *shani*, etc., always drop their performative *sha* in composition. Ex. *masum ning*, three years; *ning mi*, one year; *kashung ta*, the cold season, *lit.* the cold months; *ni ni*, two days.

§ 30. Generic terms such as *lagat*, bee, *lapu*, snake, lose their performative *la* when one of its species is named. Thus *gat gung* (commonly pro-



nounced *git gung*), large yellow bee, instead of *lagat gung*; *pu hkram*, the cobra, instead of *lapu hkram*; *kawa*, bamboo, *wa gat*, the *gigantochlea abbreviata*.

## ADJECTIVES.

§ 31. Adjectives may precede or follow the noun. If preceding, are always connected by *ai*, (Cowrie *de*), to the following word, *lasha ma kaja*, a good boy; *kaja ai munsha*, a good women.

### CLASSES OF ADJECTIVES.

§ 32. Adjectives may be divided into two general classes, viz: Descriptive and Definitive.

§ 33. *Descriptive adjectives* may be divided into two classes:

1 *Primitive or underived*. There are few adjectives of this class, all the words serving as such being verbal roots. Some of the most common are the following: *be be*, vain; *lila*, useless; *shawng*, first; *hkru*, good; *yawng*, all; *grau*, great.

2. *Compounds*: These are formed in the following ways:

(a) By the use of the performatives *ga, ka, la, u*, etc., *kaman*, useless, from *man*, to be empty; *kahla*, upper, from *lta*, upon; *kaba*, big, great, from *ba*, to be first. To this class belong a great number of *adjectives* the derivation of which can not now be traced with certainty, *kaji*, small; *gdlu*, long; *lawu* lower; *kata*, inside; *nhku*, inside; *man* or *ningnan*, new; *dingsa* or *ningsa*, old; *gadun*, short

(b) By the reduplication of a verbal adjective *ding ding*, true, from *ding*, to be true; *tsawm tsawm*, pretty, from *tsawm*, to be pretty; *lau lau* quick, from *lau*, to be quick; *hpraw hpraw*, white from *hpraw*, to be white.

(c) By prefixing the performative *a* to a noun or a verb, *achyang*, black, from *chyang*, blackness; *zka*, broken, from *ka*, to break.

(d) By the combination of a noun and a verb; *singdu sha*, herbivorous, from *tsingdu*, grass, and *sha*, to eat; *myit kahset*, hasty, passionate.

(e) By prefixing the negative *u* to a verbal adjective, *u kaja*, bad, from *kaja*, to be good.

(f) By the combination of a noun, the negative *u*, and a verb, *asak u raung*, inanimate, from *asak*, life, and *raung*, to contain.

(g) By the use of the connective *ai*, when really a participial adjective is formed, *tsap ai ma-sha*, a standing person, or the person who stands, from *tsap*, to stand; *yup ai wa*, a sleeping man, from *yup*, to sleep.

§ 34. In this connection must also be noticed such indefinite adjective phrases as are formed by the repetition of a verb, connected by *ma*, indicating fullness or comprehensiveness, *nga manga*, all that is, all existence; *hkaem mahkaem*, all things walking, from *hkaem*, to walk; *tu matu*, all that grows, from *tu*, to grow; *pyen mapyen*, all flying things, from *pyen*, to fly. To express this idea differently, the idiomatic usage would require that the verb be connected by *ai* to either *baw*, kind, or *rai*, thing; *hkaem ai baw nlang*, all things walking, all walking kinds; *tu ai rai mahkra*, all that grows.

REM. The *ma* is no doubt a shortened form of *ma*, to be finished. (Comp. § 35. 2. d.)

§ 35. *Definitive adjectives* are of three kinds, viz : Articles, Pronominal and Numeral.

1. *Articles* : (a) *Ndai*, for things near at hand, *dai* for things at a distance, are often in careful

speaking used as the Definite Article in English; *ngai shi hpe dai mam jaw, rai ti mung shi n la hkraw ai*, I gave him the paddy, but he did not agree to take it; *ndai bum gaw ja ja tsaw ai*, the mountain is very high.

(b) The Numeral adjectives *mi*, *ma*, *ngai mi*, *langai ngai*, etc. (Comp. §§ 37, 38,) are often used as indefinite articles; *gwi mi ngai hpe kduw sa*, a dog bit me; *gunra ngai mi ngai mu ai*, I see a pony; *ga langai ngai sha*, only a (lit. one) word.

2. *Pronominal adjectives* may be classified as follows:

(a) *Demonstrative*: These are, *ndai*, this, *dai*, *wora* or *wawra*, *htawra* and *lera*, which all may be translated into that. *Ndai wa*, this person; *dai nta*, that house. (Comp. § 35. 1. a.) *Wora*, is used of objects on the same level with the speaker, *htawra*, with things above, and *lera*, with things below him. *Wora gunra hpe sa yu su!* go and see that pony; *htawra nta hpe ja ja tsawm ai*, that house (up there) is very beautiful; *lera hka nau sung ai*, that river (down there) is too deep; *ndai yang*, this thing.

REM. (a) The above named adjectives become plural by the use of *ni* or *litz*, (Comp. § 15, 1) and may be translated into those, these, or with the personal pronouns plural you, or they, as determined by the connection. *Ndai ni ngai n chye nngai*, these I do not know; *wora ni sa shaga su!* go and call those (over there;) or, go and call them; *htawra ni galaw ma sai*, they (or those up there) did it; *lera ni lung ma rit!* you (down there) come up! *ndai ni*, these things.

(b) Some Kachins seem to use *ura*, instead of *wora*, when a small distance is indicated.

(b) *Distributive*: The most common of these are:

*Shagu*, every; used mostly with nouns indicating division of tribes, time or places; *amyn baw shagu*, every kind and race; *shani shagu shana shagu*, every day, every night; *shara shagu hkan e*, at or in every place.

*Magup*, the whole, every; used only with nouns indicating place; *mung mdgup na*, from every country; *mung mdgup lta*, in the whole of (that) country.

*Gu gu* each, every one; *gu gu jaw u*, give to every one, or give all around.

*Kadai*, *kadai mung* or *kadai rai ti mung*, often abbreviated to, *kadai rai ti m'*, whoever, any one, no one, according to its position; *kadai n chye*, no one knows; *kadai mung chye ai*, any one knows; *kadai rai ti mung sa mdyn ai sa lu ai*, whoever desires to go, may go.

*Nga manga*, every, each and all; *masha nga manga si na rai*, every person, or each and all must die.

A form *gade ai mung* or *gade ai muk*, is freely used instead of *kadai* etc.; *gade ai mung n chye*, no one knows; *gade ai muk galaw lu ai*, any one can do it.

(c) *Reciprocal*: Those in common use are:

*Shada da*, each other, one another;

*Langai hte langai*, one another, one by one; one after another.

Ex. *Nanhte shada da tsun mu*, tell one another; *shanhte shada da n tsaw n ra na ai*, they do not love each other; *shanhte langai hte langai jaw mu*! give (them) one by one; *shanhte langai hte langai du ma ra na*, they will come one after another.

(d) *Indefinite*: These are quite numerous, but the following are in most common use:

*Mahkra* (from, *ma*, finished and *hkra*, until,) *nlang*, and *yawng*, having the meaning of all; *nasha mahkra*, all persons; *shanhte nlang sa wa ma sai*, they have all returned; *arai yawng jaw rit*, give all the things; (on the last Ex. Comp. § 64. 2.)

*Nlang* is often followed by the plural *hte* and *yawng* by *hteng* for the sake of emphasis; *nanhte nlang hte sa ma rit*, come all of you; *nang grup grup arai yawng hteng e yu mu!* see or behold all the things around here.

In the religious or N. L. numerous combinations, such as: *danghta*, *dingtung*, *ding-yawng*, *ding-tawng* or *hkumhkam*, are used with the same force as *mahkra* etc. It would be impossible to point out any fixed law by which each or any of these adjectives are governed. They are all used interchangeably, some being preferred in some localities more than in others. *Pi ding-yawng lun u!* *pa dingtawng gun u!* bring all of any worth; lit. all solid substance.

*Tup*, all, the whole, always used with nouns of time; *shani tup*, all (the whole) day; *shana tup*, the whole night; *shaning tup* the whole of the year; *ndai ning tup*, throughout this year; this whole year, *prat tup*, the whole age.

*Ting*, all, the whole, used with nouns indicating location; *dai nta ting hta*, in the whole house; *Jinghpaw mung ting hta*, in the whole Kachin country.

*Gum gum*, *hkum hkum*, and sometimes *num*, all, complete; *arai gum gum kaja nga ai*, all the things are good; *nasha hkum hkum galaw ma ai*, all persons do it.

*Hpa hpa*; *lama ma*, some, *nhkau mi*, some, few.

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*shat hpa hpa nga ai*, there is some rice, (a usage her rare;) *n-gu lāna ma jaw e!* give me some; *māsha nkau mi shat sha nga ma ai*, a few sons are eating; *gunra nkau mi sha nga ai*, here only a few ponies.

. *Numeral adjectives* are written as follows:

Lāngai,	1
Lāhkawng,	2
Māsum,	3
Māli,	4
Mānga,	5
Kru,	6
Sānit,	7
Mātsat,	8
Jāhku,	9
Shi,	10
Shi lāngai,	11
Shi lāhkawng,	12
Hkun,	20
Hkun lāngai,	21
Sum shi,	30
Māli shi,	40
Lātsa,	100
Ni tsa,	200
Māsum tsa,	300
Hkying mi,	1,000
Mun mi,	10,000
Mun lāhkawng,	20,000
Sen mi,	100,000
Wan mi,	1,000,000
Ri mi,	10,000,000

36. There are properly speaking no ordinals Kachin, but *shawng na* or *shawng de*, are often

used for first, and *hpang na* or *hpang de* for second; *shawng na masha*, the first person; *hpang de sa ai masha*, the person coming second. After this the order is expressed by repeating the cardinals after the nouns, *dai masha masum sa tsun u!* go and speak to the third person; *wora gumra mali hpe sa la su*; bring the fourth pony.

§ 37. In ordinary usage the *la*, of *langai*, is often dropped and the form *mi*, is added to the *ngai*; *ma sha ngai mi*, instead of *ma sha langai mi*, which however would be correct.

§ 38. Instead of *langai*, or its second form *ngai mi*, the simple forms *mi* or *ma*, are often used with familiar words; sometimes *la*, is prefixed and *mi*, or *ma*, affixed to the noun; *lap ma* or, *lap mi*, one rupee instead of *lap langai mi*; *laning mi*, one year instead of *shaning langai mi*.

§ 39. The form *ni*, is in certain instances used for *lahkawng*; *ni ni*, two days; *ni ning*, two years; *ni tsa*, two hundred.

§ 40. (a) In a few cases something like the Numeral Auxiliaries in Burmese are also found in Kachin. (Comp. Jud. Gram. § 98.) *Kawa yan mi*, one bamboo; *yan* describing the thing as long and straight; *nlung tawng mi*, one stone; *tawng* pointing out the thing as round or cubical, or as approaching these forms; *gara singkawng*, one single hair.

(b) A dual is here often found: *dumsu gap mi*, two (or a pair) of cows; *wa dui mi*, two (or a pair) of hogs; *u n-gup mi*, two fowls; *ma sha tsum mi*, two human beings; *pat man mi*, a pair of tumblers; *kyepdin man mi*, a pair of shoes

REM. Here ought also to be mentioned the peculiar auxiliaries, out of superstitious fear, used by the Kachins when attempting to count the

stars. They are counted by some as follows others may use forms somewhat different, 1, *hkabai*, 2, *hkabaung*, 3, *dumbrung*, 4, *ngadi*, 5, *ngada*, 6, *dumdu*, 7, *dumdit*, 8, *dumlat*, 9, *dumdu*, 10, *dumdi*, 11, *dumdai*, 12, *dumbaung* etc.

#### COMPARISON OF ADJECTIVES.

§ 41. The *Positive* degree is expressed: (a) by the simple use of the adjective, as *lasha kaja*, a good man, or (b) by the use of the comparative adv. *zawn zawn*, (Comp. § 78,) or *hte*. *Ndai gumra, wora gumra zawn zawn kaja nga ai rai*, this pony is as good as that; *ndai gaw wora hte ndren*, this is the same as that.

§ 42. The *Comparative* is expressed either: (a) by the use of *hte* and *gran*, or (b) by the use of *nachying*, often pronounced *lachying*. (Comp. § 79.) *Ndai laika gaw wora laika hte gran kaja ai*, this book is better than that; lit. this book as (compared) with that book is more good; *nye nta shi a nta hte nachying kaja ai*, my house is much better than his. This last usage is not very common.

§ 43. The *Superlative* is formed by the use of *hta* (by some *hte*) with *htum* or *nhtum*, the end, perfection, either preceding or following the adjective; *ndai laika mahkra ni hta htum kaja* or, *kaja htum ai*, this is the best book of all; *dai wa shi hte nhtum n hkru*, that man (compared with him) is the worst.

#### NOUNS USED ADJECTIVELY.

§ 44. The following classes of nouns are often used as adjectives.

(a) Proper nouns such as names of races, countries, towns etc., *Inglik mung dan*, the country of



England; *Myen ga*, the Burmese Language; *Sinkai mare*, the town of Sinkai; the Chinese for Bhamo.

(b) Common nouns qualifying a following noun: *hpri nta*, an iron house; *sinpraw mda*, the east side.

(c) Generic nouns, such as names for tree, flower, plant, etc., when following the names of their species, make these occupy an adjective position. *Maisak hpun*, teak wood; *māri pan*, a rose; lit. the dew flower.

## PRONOUNS.

§ 45. The pronouns follow the same law as the Nouns in regard to Gender, Number and Case. *Ngai n sa lu*, I cannot go, *ngai*, being either masculine or feminine as the case may be; *shanhte ni* they, a usage found at times; *ngai hpe*, to me.

§ 46. The Pronouns may be divided into four classes, viz: *Personal*, *Possessive*, *Interrogative* and *Reflexive*.

### § 47. PERSONAL PRONOUNS.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Ngai</i> , I;	<i>An</i> , we (two;)	<i>Anhtz</i> , we (three or more;)
<i>Nang</i> , you, thou;	<i>Nan</i> , you (two;)	<i>Nanhtz</i> , you, (three or more;)
<i>Shi</i> , he, she, it.	<i>Shan</i> , they (two.)	<i>Shanhtz</i> , they, (three or more.)

REM. It will be noticed that the plural forms *anhtz* etc., are formed by the dual and the plural sign *htz*. Some Kachins seem to observe an additional form, namely *anhte* etc., (formed as before by *hte*, with,) when just three or any other definite number is indicated. In this case *anhtz*, etc., would only be used when the number referred to is indefinite or unknown.

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§ 48. Instead of the pure Chinghpaw *anh̄t̄*, the Cowries use *i*, or *i hteng*, the last form also being common among the Northern Kachins. Instead of *nan̄ht̄*, *ni* or *ni hteng*, are used in the same localities. Frequently *hkan̄ht̄*, is heard instead of *shan̄ht̄*, and among the tribes just mentioned, such forms as *shan hteng*, or *shan ni*, are also found. The 3d. Per. Sing. *shi*, is by some pronounced *hkyi*. *Nang*, in a direct discourse is often pronounced *ning*; *ning galaw ndai*, you did it. Some, probably influenced by Atsi, use *ngaw* instead of *ngai*, when speaking adversatively; *ngaw n lu*, I (as for me I) have it not.

§ 49. The *Possessive* is rendered by the addition of *a*, either expressed or understood, (Comp. § 19. a) to the personal pronouns, or by the change of the form of these pronouns.

<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
<i>Nye</i> or <i>ngai a</i> , my;	<i>An a</i> , ours;	<i>Anht̄ a</i> , ours;
<i>Na</i> or <i>na a</i> , your;	<i>Nan a</i> , your;	<i>Nanht̄ a</i> , your;
<i>Shi a</i> , his, hers, its.	<i>Shan a</i> , their.	<i>Shanht̄ a</i> , their.

REM. Instead of *nye*, *nye a*, may also be used; *nye a gumra*, my pony. The simple form *shi*, is often used without the *a*; *shi kasha*, his child (Comp. § 27.) The forms *an a*, etc., are used, but many prefer to say *an lahkawng a*, etc; *nan lahkawng a nta*, your house; *shan lahkawng a li*, their boat.

§ 50. The following are the *Interrogative Pronouns*: *kadai* who? *gāra* or *gāra mahtang*, which? and *hpa* (by some Northern Kachins *hkaí*) what?

REM. (*a*) The Inter. Pron. do not as a rule ask questions by themselves, but are generally followed by a verbal inter. indicating number, person etc.

Ex. *Nang kadai?* who are you? a more exact way would be to say: *nang kadai rai n ta?* *nang gara la mayu?* or, *nang gara la mayu n ta?* which will you take? *gara mahtang grau mai ai i?* which is the best? *nang hpa galaw n ta?* what are you doing? Only in an abrupt almost disrespectful manner would: *nang hpa galaw?* be used

(b) An inter. auxiliary *mi* or *me*, (probably from the numeral form *mi*, one; (Comp. § 31) is often, for the sake of definiteness, used with both the pronominal and adverbial interrogatives. With some *mi*, or *me*, are used interchangeably, but others only use *mi*, with the pronominal and *me*, with the adverbial inter. (Comp. § 80.) *Hpa mi galaw n ta?* what (one thing) are you doing? *mlai masha kaba gaw, kadai wa mi rai ta?* this large person—who is he? or who is etc. *gara mi la na n ta?* which (one) will you take?

§ 51. *The Reflexive Pronouns*, are formed as follows:

(a) By the use of *hkum*, *nan*, or *lala*, added to the personal pronouns; *hkum*, is the one in general use and *nan*, or *lala*, may be added for the sake of emphasis.

Ex. *Ngai hkum sa na*, I myself will go; *nang hkum galaw na*, you yourself will do it; *shi hkum nan tsun sai*, he himself said it; *shi nan gat ai*, he himself is running; *nanhte lala dai amu galaw na myit dai*, you yourselves will do the work; *shi hkum lala hpaga n ga ai*, he himself does not trade.

(b) By a combination of the demonstrative pronominal adjectives *dai*, or *ndai*, with general noun particles.

Ex. *Dai de*, that thing itself; *dai* or *ndai ni*, those or these things themselves. At times *dai*, is reduplicated following the Pers. Pron. when it

takes the meaning of self; *ngai dai dai*, myself; *nang dai dai*, yourself; *shi dai dai dau sat ai*, he hanged himself: lit. killed himself by hanging.

(c) By the use of *hkrai*, alone, following the Pers. Pron.; *ngai hkrai lung na*, I will go up myself; *nang hkrai lti u!* read yourself; *shanhte hkrai du ma ai*; they have come themselves.

REM. *Hkrai*, always carrying with itself the idea of exclusiveness or separation is more definite than *hkum*.

(d) The reflexive *tinang*, himself, herself, yourself (either singular or plural,) or with the possessive *a*, your own, his own, etc. stands without analogy, but is a form very much used; *tinang hte seng ai amu*, work concerning himself; *kadai mung tinang a lam tsaw ai*, every one likes his own way; *tinang ni a gumra*, their own pony; *shi gaw tinang a ga pyi n chye ai*, he does not even understand his own words.

§ 52. There are no relative pronouns in Kachin, but relative clauses are rendered:

(a) By the use of the general connective *ai*; (Comp. § 85.) *ngai hpe gumhpaw jaw ai wa*, the man who gave money to me.

(b) By the use of a verbal noun; *shingnoi kadat de nga ai gaw*, the thing that is in the basket.

(c) The distributive pronominal adjectives *kadai mung*, and *kadai rai ti mung*, may often be translated as compound relatives, whosoever, whichever. *Kadai rai ti mung sa mayn ai sa lu ai*, whosoever wishes to go may go.

## VERBS.

§ 53. In respect to usage, Kachin Verbs may be either Transitive or Intransitive. Ex. *anu*, to

beat; *sat*, to kill; *tu*, to grow as a flower; *bung*, to blow. Transitive Verbs are sometimes made from Intransitive in the following ways:

(a) By the addition of a final consonant; *madit*, to moisten, from *madi*, to be moist. In all such cases the preceding vowel is necessarily shortened.

(b) By the shortening of the intransitive verb; *malan*, to straighten from *malang*, to be straight.

(c) By the use of an aspirate of the same class; *hpaung*, to collect, unite, from *paung*, to be collected. (Comp. Judson's Burmese Grammar § 106.)

§ 54. There is no passive voice in Kachin, but passivity is expressed as follows:

(a) By the use of the accusative with a transitive verb as; *Gam gam Ma naw hpe ann sai*, which may be translated: Ma Naw was struck by Gam. The most natural way, however, is to translate with the active use of the verb, thus, Gam struck Ma Naw.

(b) By the use of the tones; *raw*, (the quick tone) to liberate; *raw*, (the grave tone) to be liberated; *shi hpe raw kau u!* set him free; *shi gaw raw nga ai*, he is made free; *shi raw ai wa re*, he is a liberated man.

(c) By the use of *hkrum*, to meet with; experience; *shi gaw tsaw ra ai law hkrum ai*, he is much beloved; lit. he is meeting with much love; *dai ma gaw ann hkrum sai*, that child was beaten; lit. met a beating.

#### CAUSATIVE VERBS.

§ 55. A great number of Verbs are used as causatives, by the help of verbal particles, preformatives, or verbal auxiliaries. Thus:—

(a) By prefixing *shā*, or *ja*, (Comp. Introduction 6.) to the root of a simple verb; *jāhkrit*, or *shāhkrit*, to frighten, cause to be afraid, from *hkrit*, to fear; *shāngut*, bring to a close, cause to finish, from *ngut*, to be finished; *shānem*, humiliate, cause to be low, from *nem*, to be low. This is a very common usage.

(b) By the use of *shāngun*, to cause, to send; *shi hpe sa shāngun u!* send him! lit. cause him to go; *shi hpe hkum sa shāngun*, don't send him; lit. cause him not to go.

(c) A very common causative is formed by the following verbal particles, thus:—

2d. Per. Sing. n ga      2d. Per. Plur. myit ga.

3d. „ „ u ga.      3d. „ „ mu ga.

Ex. *Nang laika lti n ga, nang hpe ngai tsun de ai*, I am telling you so that you may be induced (caused) to read.

*Dai nli tu u ga ngai hkai we ai*, I am sowing the seed, so that it may grow. (Comp. § 59 g.)

*Nanhte n matsu myit ga, nanhte hpe yubak jaw ma de ga*, I punish you so that you may not lie; lit. to cause you not to lie, I etc.

(d) In close relation to this is an idiom which may be regarded as partaking of the Optative force. It is formed by the combination of the exhortative *ga*, (Comp. § 64 5,) and the Affirmative possessive particles (Comp. § 60. a.)

1st. Per. Sing. li ga.      1st. Per. Plur. mā li ga.

2d. „ „ lit ga.      2. „ „ mā lit ga.

3d. „ „ lu ga.      3. „ „ mā lu ga.

Ex. *Nye rai law li ga*, may my riches increase.

*Na mung dan madden wa lit ga*, may your country extend.



*Nanhte a kabu gara law wa ma lit ga*, may your happiness increase.

REM. (a) The *n*, in § 55. c. may be exchanged for *u*, when special emphasis is placed upon the object; *nang laika hti u ga*, *ngu de ai*, I told you, that you may read the book.

(b) The form *li ga*, may also be used as a pure causative; *nye sut law li ga*, *ngai hpaga ga ngai*, I trade, that my possessions may increase.

### CLASSES OF VERBS

§ 56. All verbs whether transitive or intransitive, may be divided into two classes, viz: Simple and Compound.

1. *Simple* verbs express a single idea of state or action, and are to a large extent represented by monosyllabic roots. *Sa*, to go; *wa*, to return; *mu*, to see; *galaw*, to do.

2. *Compound* verbs are formed as follows:

(a) By prefixing *sha*, *ja*, *sa*, or *tsa*, to a simple verb or noun root; *jahtum*, to finish, from *htum*, an end; *jahkrat*, to drop, from *hkrat*, to fall; *tsa-sang*, to lighten, from *sang*, to be light, not heavy.

(b) By combining two verbal roots; *kalemy taw*, to recline; *tsun chyai*, to converse.

(c) By the combination of a verb and a noun; *sai pru*, to bleed, from *sai*, blood and *pru*, to proceed from.

(d) By combining an adjective and a verb; *kaba wa*, to grow, from *kaba*, big and *wa*, to move.

(e) By combining an adverb and a verb; *bai wa*, to return, from *bai*, again and *wa*, to return.

(f) Many verbs are formed by repeating (a) the last syllable of their preceding noun, or (b) by repeating the noun itself; *kakup kup ai*, to put on a hat; *kyepilin din ai*, to put on a pair of shoes; *namsi si*, to bear fruit; *tsi tsi*, to give medicine, from *tsi*, medicine; *da da*, to weave; from *da*, a web.

(g) To this class must also such verbs be referred, as are formed by *a*, continuative, even though the *a*, is separated from the verb. root in spelling; *a mu*, to be in a state of seeing; *a kárum*, to be constantly helping; the *a*, giving to the verb the idea of protraction or continuation; *shi gaw galoi mung a machyi nga ai*, he is always ill.

#### THE ACCIDENTS OF VERBS.

§ 57. No inflections and consequently no change of the verb itself is possible in Kachin. All accidents of mode, tense, number and person are expressed by the use of verbal particles following the verb. These particles, which are very numerous, give to the language when rightly used, a great degree of flexibility and definiteness.

#### MODES.

§ 58. The Modes are six in number, viz: The *Infinitive*, *Affirmative*, *Indicative*, *Potential*, *Subjunctive* and *Imperative*.

REM. (a) The particles of Mode and Tense can often not be separated, as the special function of the verb is not so much to express time as progress.

(b) As a general rule *ai*, in all its combinations, *li ai*, *ndai*, *ungai*, *ring ngai*, etc. may be said to represent the Affirmative and Indicative in all the tenses, being with *daw* and *taw*, (Comp. §§ 62. 63.) the only pure mode par. in Kachin; *we*,

*ni*, etc. for the Present, *se*, *sa*, and its modification *sa*, for the Past, and *na*, for the Future, may be regarded as tense particles only.

(c) *Ai*, either in its usual form, or abbreviated to *a*, is frequently used as a sign for an indefinite present; *ngai galaw mayu a*, I wish to do it; *anhle a sa nga ai*, we are going.

(d) No separate particles are found for the Dual, these being the same as those of the Plural.

#### § 59. THE INFINITIVE MODE.

(a) The Infinitive is used to express intention, design or result; *ntsin lu na ngai sa ngai*, I come to drink water. It may also be used as a verbal noun or substantive, and thus become the subject or object of a verb; *anhle hpe karun na pru sa*, our help is coming; *machyi na hpe yu mu!* help the suffering.

(b) The simple unmodified verb, in general speaking, often stands for the Infinitive; *anhle nam hkyen sa na*, we will go to clear jungle.

(c) *Na*, is the usual Infinitive sign to which the verbal auxiliary *nga*, is sometimes added; *nang hpe ga tsun na, shi lung nu ai*, he came up to speak to you; *nanhle hpe shadum na nga, anhle tsun ga ai*, we speak to remind you.

(d) *Hkra*, may at times be used in the same way as *na*; *ga tsun hkra ngai sa se ai*, I came to speak.

(e) Among the Cowries an infinitive in *de*, is often found; *mahkra galaw de i sa sa*, we came to build a bridge.

(f) *Majaw*, preceded by *na*, (Comp. § 87) may also be rendered as an infinitive; *ndai li mu na majaw shi yu na sai*, he went down to see this boat.

(g) Very often the most natural way to translate the forms *u ga*, *mu ga* etc. (Comp. § 55. c.) would be by the help of the infinitive; *dai amu galaw u ga shi hpe shi shangun sai*, he sent him to do the work.

## § 60. THE AFFIRMATIVE MODE.

The particles belonging to this mode, directly affirm, either (a) possession real or supposed, or (b) a state closely related to the subject or the direct object.

### 1. PRESENT.

#### (a.) PRESENT ABSOLUTE.

1st. Per. Sing. <i>li ai</i> .	1st. Per. Plur. <i>mă li ai</i> .
2d. " " <i>lit dai</i> .	2d. " " <i>mă lit dai</i> .
3d. " " <i>lu ai</i> .	3d. " " <i>mă lu ai</i> .

Ex. *Nye a laika rai li ai*, it is my book.

*Na (or na a) gumra rai lit dai*, it is your pony.

*Nanhte a palawng n rai mă lit dai*, it is not your coat.

*Nye ahkying garai n dik li ai*, my time is not yet fulfilled.

*Nanhte a ahkying ya du nga mă lit dai*, your time has now come.

#### (b.) PRESENT CONJECTURAL.

1st. Per. Sing. <i>na li ai</i> ;	1st. Per. Plur. <i>na mă li ai</i> .
2d. " " <i>na lit dai</i> ;	2d. " " <i>na mă lit dai</i> .
3d. " " <i>na lu ai</i> ;	3d. " " <i>na mă lu ai</i> .

Ex. *Nye a laika rai na li ai*, it may be my book.

*Shanhte a nta rai na mă lu ai*, it may be their house.

REM. The same particles are used when preceded by an adverb of time indicating the past; *mani ngai mu ai gumra nanhtz a gumra rai na ma lit dai*, the pony I saw yesterday may be yours.

## 2. PAST.

This is formed by prefixing *sa*, to the particles of the Present Absolute, but in the plural the *sa*, must follow the plural sign *ma*.

Ex. *Dai laika nye laika rai sa li ai*, that book became mine.

*Wora nta kaba ma ning anhtz a nta rai wa ma sa li ai*, that large house became ours year before last.

*Ndai amu gaw ngut mat sa li ai*, the (my) work is completed.

*Anhtz a ntsa z, dai nhtoi gingdawn gaw htoi pru ma sa li ai law*, the morning star shone over us.

## 3. THE FUTURE.

1st. Per. Sing. *rai na ra ai*, or, *rai wa na ra ai*, etc.; the same particles being used all through the singular and plural.

Ex. *Dai gumra nye gumra rai na ra ai*, that pony will become mine. *Shi a yi nye a yi rai wa na ra ai*, his paddy field will become mine.

REM. I have not been able to satisfy myself, that the above particles are very commonly observed except in certain localities. Still there can be no doubt that they are everywhere known and occasionally used, especially among the older people.

## § 61. THE INDICATIVE MODE.

The Indicative mode, describes in a general way that which *is* or, that towards which an action has been, *is*, or will be progressing, being less emphatic and of wider usage than the Affirmative.

## 1. PRESENT.

## (a) PRESENT INDEFINITE.

The present indefinite, simply describes a state or action as now existing.

1st. Per. Sing. nngai.	1st. Per. Plur. ga ai.
2d. " " ndai.	2d. " " myit dai.
3d. " " ai.	3d. " " ma ai.

Ex. *Ngai laika ka da nngai*, I am writing a letter.

*Nang nta galaw ndai*, you are building a house.

*Shi dai amu galaw ai*, he is doing the work.

*Anhte nang hpe san ga ai*, we are asking you.

*Nanhte yup nga myit dai*, you are sleeping.

*Shanhte lam hkawm na ai*, they are walking.

REM. The Cowries as a rule drop these particles and substitute *shi*, for the *ai*, both in the singular and in the plural; *shi galaw shi*, he is doing it; *garai n myin shi*, not yet ripe; *shanhte garai n du shi*, they have not yet arrived.

(b) Present Indefinite, used chiefly with verbs of motion such as, *sa*, to go or come; *du*, to arrive; *lung*, to ascend; *yu*, to descend, etc.

1st. Per. Sing. ring ngai.	1st. Per. Plur. rã ga ai.
2d. " " rin dai.	2d. " " mã rin dai.
3d. " " ra ai; (or. ru ai.)	3d. " " mã ra, or mã ru ai.

Ex. *Ngai sa ring ngai*, I am (in/ the act of) coming.

*Nang du rin dai*, you are arriving.

*Shi yu ra ai*, he is descending.

*Anhte bai wa ra ga ai*, we are returning.

(c) DESCRIPTIVE PRESENT.

(a) The particles here illustrated are used with great freedom both in the present and in the past (Comp. § 61. 3. d.) The same particles may also follow either the subject or the object according to the emphasis laid on the one or the other. Thus in the sentence, *ngai shi hpe tsun we ai*, I am telling him, the *we*, may follow *ngai*, or *shi hpe*; *nang nta galaw wu ai*, you are building a house; here *wu*, may emphasize the fact that *you* are building, or the other fact that you are building a house. As a rule in sentences like these the particles follow the object, the subject being followed by the particles of the Present Indefinite, (a.)

(b) The 1st. Per. Plural, when subjective, has two forms; *ga*, when the object is in the singular, and *gaw*, when in the plural.

The 3d. Per. Plural, when objective, also has two forms; *nne*, when the subject is in the 1st. Per. Singular, and, *mu*, when the subject is in the 2d. or 3d. Per. Singular.

(c) The following list and examples will illustrate the change of particles, as they are governed either by the subject or the object. The forms not exemplified follow the analogy of the Present Indefinite.

		<i>Sub.</i>	<i>Obj.</i>
1st.	<i>Per. Sing.</i>	we	
2d.	" "	wu ai,	de ai or, di ai.
3d.	" "	wu ai,	we ai,
1st.	" <i>Plur.</i>	ga ai or, gaw ai.	mi or, mi ai,
2d.	" "	mi ai,	mă de ga or, mă de ai,
3d.	" "		nme ai or, mu ai.

**Ex.** *Ngai laika ka da we ai*, I am writing a letter.

*Nang hkauna gala wu ai*, you are preparing a paddy field.

*Ngai nang hpe tsun de ai*, I am telling you.

*Shi laika hti wu ai*, he is reading a book.

*Anhte nang hpe tsun ga ai*, we are telling you.

*Anhte shanhte hpe tsun gaw ai*, we are telling them.

*Nang anhte hpe jaw mi ya mi*, give thou to us.

*Nanhte ngai hpe tsun mi ai*, you are telling me.

*Nanhte hpe ngai tsun mă de ga*, I am telling you;  
(or let me tell you.)

*Ngai shanhte hpe tsun nme ai*, I am telling them.

*Shi shanhte hpe tsun mu ai*, he is telling them.

**REM.** Two other plural forms are also found, viz: *ma we*, and *shajang*. *Ma we* is, in certain localities, used interchangeably with *nme*. *Shajang*, is a general plural of a partitive force; *anhte ndai ga na shajang ga ai*, we (all, each and all) hear this word; *nanhte mung na shajang myit dai*, you also hear; *shanhte shaga shajang ma ai*, they are calling.

## 2. PRESENT PERFECT.

1st.	<i>Per. Sing.</i>	ni ai.	1st.	<i>Per. Plur.</i>	să ga ai.
2d.	" "	nit dai.	2d.	" "	mă nit dai.
3d.	" "	sai.	3d.	" "	mă sai.



**Ex.** *Ngai hka de sa ni ai*, I have gone to the river.

*Nang amu kaja galaw nit dai*, you have done a good work.

*Shanhte sa wa ma sai*, they have gone.

**REM.** Some Kachins use *sing ngai*, instead of *ni ai*, and *sin dai*, instead of *nit dai*.

(b) A Present Perfect, somewhat more emphatic, is often formed by the use of *ngut*, completed, finished, before the above named particles.

**Ex.** *Ngai dai amu galaw ngut ni ai*, I have done the work.

*Shanhte gat de sa ngut ma sai*, they have gone (lit. finished going) to the bazaar.

### 3. (a) PAST.

1st. Per. Sing. *se ai*.      1st. Per. Plur. *să ga or, sǎ gaw ai*.

2d.    „    „    *nu ai*.      2d.    „    „    *mă nu ai*.

3d.    „    „    *nu ai*.      3d.    „    „    *mă nu ai*.

**Ex.** *Mani ngai ka wa se ai*, I was plaiting a basket yesterday,

*Nang ma na sa lagu nu ai*, you went stealing night before last.

*Maning anhte hpaga ga sa ga ai*, we were trading last year.

*Shanhte galaw ma nu ai*, they were doing it.

**REM. (a)** It will be noticed from the above examples, that this tense is generally complemented by some adverb of time adding to it a certain definiteness. The particles however would be sufficient to express the time intended.

(b) Certain Kachins affix an *ai*, after the 2d. and 3d. person, both singular and plural in this tense, apparently for emphasis.

Ex. *Shi galaw nu ai*, he did it, would be, *shi ai galaw nu ai*; *nanhte ai shawng de hkraw ma nu ai*, instead of, *nanhte shawng* etc., you agreed to it before.

(b) A Past Indefinite is frequently made by affixing *sa*, to all the forms both singular and plural.

Ex. *Ngai galaw sa*, I did it.

*Nang maning mung anhte yi galaw sa*, we made a paddy field here even last year.

(c) All the forms of the Descriptive Present (Comp. § 61. c.) may also be used in the Past, when the speaker, as is common in Kachin, in thought remains in the present, but by the connection shows that the action belongs to the past.

*Nanhte ngai hpe tsun mi ai majaw, ngai madat ungai*, because you told me I obeyed.

Often, however, the modified form of *sa*, *sa*, precedes, while the *ga*, (Comp. § 61. c. c.) is dropped for *ai*.

*Nanhte hpe ngai tsun ma sa de ai ga*, the words I told you.

#### 4. (a) PAST PERFECT.

1st. Per. Sing. <i>yu se ai.</i>	1st. Per. Plur. <i>yu sa ga ai.</i>
2d. „ „ <i>yu nu ai.</i>	2. „ „ <i>yu ma nu ai.</i>
3d. „ „ <i>yu nu ai.</i>	3. „ „ <i>yu ma nu ai.</i>

Ex. *Gat de gdrai n du yang dai du wa hpe ngai mu yu se ai*, I had seen the chief, before I arrived at the bazaar.

*Nanhtz shi hpe tsun yu sa ga ai, rai ti mung shi n madat ai*, you had told him, but he does not obey.

(b) A second form of the Past Perfect is made by substituting *ga*, for *yu*, followed by the particles described under § 61. 1. a.

Ex. *Ngai laika garai n sharin yang, jaru ngai lu ga nngai*, I drank whisky before I had learned to read; lit. before I learned books.

*Masum ning kaw nua shi dai amu galaw ga ai*, he had done the work three years ago; lit. from three years.

REM. (a) The difference between *yu*, and *ga*, is, that *yu*, points as a rule to a single act completed in a single moment, while *ga*, indicates that the state or action had been going on, or had been habitual before it was brought to its final close.

(b) In this, as in the case of the Present Perfect (Comp. § 61. 2. b.) *ngut*, may be used with or without the *se*, etc.

*Masum ning me, ngai dai amu galaw ngut se ai*, I had finished this work even three years ago.

## 5. THE FUTURE.

(a) The ordinary future is formed by the use of *na*, followed by the particles under § 61. 1. a; *re* is, however, used instead of *ai*, in the 3d. person singular.

Ex. *Ngai dai mare de sa na nngai*, I will go to the village.

*Shi galaw na re*, he will do it.

*Nanhtz dai amu galaw na myit dai*, you will do the work.

(b) A more definite future is formed by *na*, followed by the particles as described under § 61. 1. b.

Ex. *Nanhte kaw yat yang ngai sa na ring ngai*, I will come to you after a little while.

*Nye hpu hpaut de du na ra ai*, my brother will come to-morrow.

*Anhte wora shara de sa na ra ga ai*, we will go to that place.

*Dai ning nanhte galaw na ma rin dai*, you will do it this year.

(c) An immediate and somewhat emphatic future, is formed by the use of *ga*, with the particles of the Descriptive Present (c.) In fact in ordinary speaking it would be impossible to distinguish the two forms except by tone and connection, and from the fact that *ai*, would never here be used.

Ex. *Dai laika ngai nang e jaw de ga*, I will give you the book.

*Ngai shanhte hpe tsun ma we ga*, I will tell them.

In the 1st, and 2d. person singular *na*, abbreviated to *n*, is sometimes used.

Ex. *Ngai dai hti n ga*, I will read it; something like: "let it alone," or "don't trouble yourself about it," is here implied.

*Nang galaw na n ga ra na*, You will do it; (not he or I.)

(d) A general future following the analogy of the Past Indefinite, used mostly among the Cowries, is formed by the use of *ra na*, in both singular and plural.

Ex. *Ngai galaw ra na*, I will do it.

*Shanhte galaw ra na*, they will do it.

## 6. FUTURE PERFECT.

1st Per. Sing. *ngut na re ai*; 1st Per. Plur. *ngut na ra ga ai*;

2nd „ „ „ „ *wu dai*; 2nd „ „ „ „ *mu dai*;

3rd „ „ „ „ *ru ai*; 3rd „ „ „ „ *ma ru ai*.

Ex. *Dai shata garai n si yang, ndai amu ngai galaw ngut na re ai*, before the month is out, I will have finished this work.

*Jan garai n du yang, shanhte ngut na ma ru ai*, they will have finished before sunset.

## § 62. THE POTENTIAL MODE.

The Potential Mode asserts capacity or necessity, and is rendered as follows :

1. As a compound verb, by the use of *lu*, to be able, followed by the particles of the Affirmative and Indicative modes.

Ex. *Ngai galaw lu ngai*, I can do it; *shanhte laika hti lu ma ai*, they can read; *na ni ngai galaw lu se ai*, I could do it day before yesterday; *nang galaw lu nhtawm e n galaw nit dai*, you could have done it, but have not; *lit.* you can do it, but you have not done it, (Comp. § 61. 3. d.) *hpawt de shi dai amu galaw lu na*, he can do the work tomorrow.

2. By the use of the adverb *nhten*, may, probably; *ngai sa na nhten*, I may go; *ngai laika hti sharin na nhten*, I may probably learn to read.

3. By the use of *lu*, or *lu na*, must; *nang ndai galaw lu na*, you must do this; *hpawt de nang gat*  
a 8

*de sa lu na rin dai*, you must go to the bazaar to-morrow ; *nanhte ya nta de wa lu na myit dai*, you must now return to the house. (Comp. § 64. 6.)

4. *Daw*, might, usually with the verbs *lu*, and *nga*, always has reference to the past whether completed or incomplete.

Ex. *Dai hpawt nang nta e nga daw, ngai myit nna sa ngai, rai ti mung nang n nga ndai*, thinking that you might be in your house this morning, I went, but you were not there; *shi gumhpraw latsa lu daw shi na yu nna sa san wu ai*, having heard that he might have one hundred rupees, he went and asked.

REM. *Chye*, to know, is often used with the same meaning as *lu*; thus: *shi dai amu galaw chye ai*, he knows how to do the work, may only be an other way of saying, he can do the work.

### § 63. THE SUBJUNCTIVE MODE.

1. The Subjunctive Mode expresses a thing as possible, conditional or hypothetical. Its particles are as a rule preceded by the following particles indicating number and person:

	1st Per. Plur. ga;
2nd Per. Sing. n;	2nd „ „ myit;
3rd „ „ a;	3rd „ „ ma.

2. The par. for the *Present* or *Future* are :

*Yang* or *yang gaw*, if; *dam* or *dam yang*, if, in case that; *daw*, if, supposing that.

Ex. *Nang jaru lu yang, nang na ndai*, if you drink liquor you will be drunk ; *nang ndai ni hpe galaw n yang gaw*, if you do these things ; *ngai si mat dam yang, nye arai mat ma na ring ngai*, in case I die my property will be lost ; *nang gum-*

*hpaw lu daw, gumra nang nari lu ndai*, if you had money, you could buy a pony; *nang ndai n mu lu daw, myi hten nga ndai*, if you can not see this you are blind.

3. A *Past Perfect* is formed by the use of *taw*, if, in case—had.

Ex. *Dai hpawt nang nta e nga n taw, ngai hte hkrum na*, if you had been in your house this morning you would have met me; *nang nang nga taw ngai yung n si na rai*, if you had been here, my brother would not have died; *shi kaji nga a yang, laika sharin a taw gaw, shi laika chye na sai*, if he had learned (books) while small, he would have known; *nanhte mani sa myit taw gaw, shanhte hte hkrum na myit dai*, if you had come yesterday, you would have met them.

REM. A general Subjunctive probably never used except with the 1st Persons Singular and Plural is formed by the use of *mi*.

Ex. *Shi nga nga u ga ngai myit tsaw ai re ai mi, dai, nang hte hpa seng n ta?* If I desire that he shall remain, how does that concern you?

#### § 64. THE IMPERATIVE MODE.

1. The simple form of the verb when pronounced with the emphatic tone, often stands for the Imperative.

Ex. *Shi hpe hkye la*, save him; *ngai hpe jaw*, give to me; *nye ga madat ya*, listen to my words.

2. The verbs *sa*, to come, *wa*, to return, *jaw*, to give, *hkan*, to follow, and their cognates, are in the imperative proper, followed by the locative *rit*, when a motion towards or in behalf of the object is implied.

- Ex. When calling in a general way from a distance. { Sing. *Sa rit*, come here.  
 { Plur. *Sa mā rit*, come here.  
 When calling known persons at a near distance. { Sing. *Wa rit*, come here.  
 { Plur. *Wa mā rit*, come here.

*Nang e jaw rit*, give here; *ndai ngai hpe jaw rit*, give this (thing) to me; *ngai hpe hkan mā rit*, follow me.

REM. The *wa*, may be used as a polite expression when addressing visitors, thus implying that as friends they are recognized as being on family terms.

3. The general Imperative signs are somewhat numerous and may be explained as follows :

1st Per. Sing, e;

2nd „ „ u, nu, su, sit;

3rd „ „ u or, wu;

1st „ Plur. mi;

2nd „ „ mu, mā nu, mā su, mā sit;

3rd „ „ mu.

*U*, and *mu*, are used in ordinary requests or commands; *nu*, is more urgent than *u*; *su*, directs attention towards a known object and implies immediate action; *sit*, stands in opposition to *rit*, and implies motion away from the subject.

REM. In the N. L. a form *nit*, is found as a couplet of both *rit*, and *sit*.

Ex. *Sa u*, go, (you may go;) *sa nu*, go, (at once;) *sa wa su*, go, (at once over there;) *galaw mā su*, work, (at once;) *nanhte nlang gat de sa mā sit*, go to the bazaar all of you; *amu galaw mu*, do the work; *ngai hpe ntsin jaw e*, give me water; *shanhte hpe karum mu*, help them; *anhte hpe jaw mi*, give to us.



4. When more emphasis or urgency is required, the above particles are strengthened by *law*, or *yaw*, and the verb itself may take the auxiliary *dat*, to hand over, set free, let go.

Ex. *Dai arai shi hpe jaw dat u law*, give that thing to him; *anhte hpe jaw dat mi yaw*, give to us.

5. The *Exhortative*; this is formed by affixing *ga*, or *gaw*, to the simple verb.

Ex. *Anhte galaw gaw*, let us do it.

*Rawt nu, nang na sa wa ga*, arise let us leave; *lit. return from here*; *anhte hpun sa hta ga*, let us go and pick wood.

6. A Command of necessity is formed by adding *lu na*, to the simple verb.

Ex. *Nang dai amu galaw lu na ndai*, you must do the work; *nanhte laiku sharin lu na myit dai*, you must learn books, which is equal to, learn books.

## 7. THE PROHIBITIVE.

(a). The prohibitive particle is *hkum*, by some pronounced *shum*, (Cowrie *hpung*, or *pfung*,) and may be used with the simple form of the verb. The prohibitive always precedes the verb, *hkum galaw*, don't do it; *hkum tsun*, don't speak.

As auxiliary particles, always following the verb, are often added for the sake of emphasis, *et*, or *nit*, for the sing. and *myit*, for the plur.

Ex. *Hkum galaw et*, don't do it.

*H pang de hkum galaw nit*, don't do it afterwards.

*Wora dehkum sa myit*, don't go over there.

REM. *Et*, is used in reference to an instantaneous state or action, while *nit*, carries the prohibition into the future.

(b). The negative adverb *garai*, either alone or with *hkum*, may at times serve as a prohibitive. (Comp. § 74. b.)

Ex. *Garai rai*, don't do it yet; *lit.* not yet do it.

*Garai hkum sa*, don't go yet.

REM. (a). The Cowries instead of *garai rai*, would say *garai shu*.

(b). *Lu*, is at times especially in the N. L. used as a prohibitive with or without *hkum*; *hkum gdlaw lu*, don't do it; *pung mashaawt ma ni e matsaw hkungga yai na lu*, you who prepare the *pung*, (a kind of nat offering,) do not scatter around the offering.

## § 65. INTERROGATIVES.

1. In asking general questions the interrogative particles may be preceded by *rai*; *shawng na lasha qaw kadai rai ta?* who was the first man? *shi hpa gdlaw na rai ta?* what will he do?

2. In direct questions, besides the general connective *ai*, almost any one of the particles belonging to the Affirmative and Indicative modes, may precede the interrogative particles. Those in most common use, however, are the following:

### (a) PRESENT.

	1st Per. Plur. ga;
2nd Per. Sing. n, wu;	2nd „ „ myit;
3rd „ „ a;	3rd „ „ ma.

(b) PAST.

1st Per. Plur. *să ga*;

2nd Per. Sing. <i>wu, rin, nit,</i>	2nd „ „ <i>mă rin, mă nu,</i>
lit;	<i>mă nit;</i>
3rd „ „ <i>wu, ra;</i>	3rd „ „ <i>mă ru .</i>

(c) FUTURE.

1st Per. Sing. <i>na;</i>	1st Per. Plur. <i>na ră ga;</i>
2nd „ „ <i>na rin;</i>	2nd „ „ <i>na mă rin;</i>
3rd „ „ <i>na ru or, ra;</i>	3rd „ „ <i>na mă ru or, ra.</i>

**REM.** In the Future *na*, followed by the particles of the Indicative Present is a frequent idiom.

3. The interrogative *i*, used very freely by some Kachins, is by others restricted to questions put to one's self or in behalf of one's self.

**Ex.** *Ngai hpa galaw na i?* what shall I do?

*Shanhtz kăning di na ma i?* how will they do it?

*Shi gade sa na ra i?* where will he go?

*Anhtz kadai hpang de sa na i?* to whom shall we go?

4. *Ta*, is used when information is sought, in reference to a perfectly unknown subject.

**Ex.** *Nang hpa galaw n ta?* what are you doing?

*Shi kanang nga a ta?* where is he?

*Nanhtz gade nga myit ta?* how many are you?

*Shi hpe kăning rē ai wa rē nang ngu wu ta?* what kind of man do you say he is?

*Na myi kăning rai hpaw lit ta?* how were your eyes opened?

*Hpa rai nanhte shi hpe n woi wa ma rin ta?* why did you not bring him? *shi gaw kaning rai na ra ta?* what will become of him, or, what will he do?

5. *Ni*, is used where some knowledge, real or supposed, is implied, either (a) for confirmation, or (b) to ascertain, if the state or action is still continuing.

Ex. *Ndai wa, dai hpyi sha ai wa n rai ni?* this is the beggar, is it not? *nanhte shat sha nga myit ni?* are you eating? *shi tsun ai ga nang n kam n ni?* don't you believe his words? *nanhte a dumsa ning nga ai, n rai ma lit ni?* thus your Dumsa said, is it not so? *nanhte hpe mung lau kau ma nit ni?* have you also been deceived (and do you still continue in this state?)

6. *Hka*, and *ka*, are found with questions, implying a strong uncertainty or surprise. For the sake of additional emphasis the inter. *i*, is freely used with these particles.

Ex. *Shanhte dai amu chye galaw ma hka?* do they really know that work, or, to do that work? *nang Myen ga chye n hka i?* do you really know Burmese? *ngai gin di chye ka i?* how can I know? *shing ngu ai ga gaw, hpa nga ai railu ai ka i?* words spoken thus—what is he really saying? or, what is it he said?

REM. The *hka*, should not be confounded with the same par. used as an affirmative; *shanhte Myen ga chye ma hka*, may be translated: do they really know Burmese? or, they do really know Burmese. The difference is indicated by the tone.

7. The inter. sign for, (a) questions of alternatives, or (b) for indirect interrogations is *kun*, which may or may not be preceded by the most common particles of the Present and Future.

Ex. *Ngai galaw na kun, n galaw na kun, ngai n chye nngai*, I do not know if I shall do it or not.

*Nang galaw na n kun, shi galaw na a kun, ngai hte n seng nngai*, it does not concern me, whether you will do it or he, (will do it.)

*Shi nang e nga ai kun, shanhte san ma ai*, they asked, whether he was here; *nanhte hpa sha na kun, hkum myit ru myit*, be not anxious for what you shall eat.

8. Among the *Cowries law*, and among other tribes *le*, are used as interrogatives mostly in retortive questions; *ngai le?* me? do you mean me? *hpa galaw law?* what am I doing?

#### § 66. QUOTATIONS.

*Da*, generally preceded by the particles illustrated under § 65. 2. a., is always used as a sign of both direct and indirect quotations.

Ex. *Nang sa lu na, tsun n da*, you said, you can go.

*Ngai n sa lu, ngu a da*, he says, I cannot go.

*Anhte galoi n jaw ga ai, nga ma da*, they say, we will never give it; *dai lam n kaja, nga a da*, he says, that the road is not good.

#### § 67. THE NEGATIVE.

1. A question is not answered by yes, or no, as in English, but the verb or the whole statement is repeated for the affirmative, and *n*, is prefixed for the negative.

Ex. *Na hkum pyaw n ni?* are you well? lit. does your body feel comfortable? affirmative, *pyaw ai*, negative, *n pyaw ai*; *nang sa na n ta?* affirmative *sa na*, negative *n sa na*, or, *n sa na nngai*.

2. The Modal adverbs (Comp. § 83.) can only be used after declarative sentences, to which assent or dissent is expressed.

3. For the use of the Prohibitive negative, see § 64. 7.

### § 68. PARTICIPLES.

While there are no proper participles in Kachin, participial constructions are formed as follows :

1. By the use of the adverbs *yang*, *yang gaw* and *shaloi*.

Ex. *Ndai hka rap yang shi shang si sai*, he was drowned (while) crossing the river; *shat sha nga ai shaloi shi yup nga ai*, he was sleeping while eating.

2. By the use of the conjunctions, *let*, *nhtawm*, and *ninngen*.

Ex. *Sa let sha na*, eating while walking; *sa let gat ai*, goes running; *sa nhtawm mahkawng nga ai*, goes away singing.

3. By the use of the connective *ai*; *gat ai gumra*, a running horse; *tsap ai wa*, the standing person. (Comp. § 34. 3.)

### § 69. AUXILIARY VERBS.

The following verbs may be designated as auxiliaries :

*Nga*, to be, exist, to remain, to have; always with the idea of stability or constancy; *shi nang e sa nga ai*, he is staying here; lit. he came and is remaining here; *shi a nya nga ai*, he is staying; *ndai li hta kadai yu nga n ta?* who has gone down into the boat?

*Tai*, to become; only used with *wa*.

*I*wa, to move, to become; *tai wa*, to become; *sa wa*, to go; *yu wa*, to descend; *lung wa*, to ascend; *ngai shi hpe tsi jaw ai majaw shi bran wa sai*, he recovered because I gave him medicine.

*Rai* or *re*, to be, to exist, (simply affirming the fact of existence,) to be truly so; *nang ma sha re*, you are only a child; *ndai ga rai nga ai rai*, this word is true.

*Ya*, to give, have; used with verbs denoting a mental faculty or act; *chye ya*, to know; *mu ya*, to see; *myit ya*, to think; *shi ngai hpe chye ya ai*, he knows me.

*Kau*, to throw away, get rid of; *ntsin ru kau mu*, pour out the water; *namsi hkum kabai kau mu*, don't throw away the fruit.

#### § 70. OTHER VERBAL PARTICLES.

Besides the common particles already given, others of which some in different combinations do the service of verbs, are used as qualifying particles with regular verbs. The most common of these may be divided as follows :

##### 1. TEMPORAL.

*Ni*, near, at hand, about, at the point of; *shi shat sha ni ai*, he is about to eat; *dai poi du ni ai*, the feast is drawing near, or, is near at hand.

*Magang* or, *makang*, to be nearing; in the act of arriving; *wora li du magang sa*, that boat is drawing near; *mam ting ai ahkying du magang sai*, the paddy sowing season is at hand.

*Boi*, finished; *amu ngut boi sa*, the work is finished.

## 2. DECLARATIVE.

*Kam*, to be willing; *ndai masha dai amu kam galaw ai*, this person is willing to do the work; *ngai n kam galaw ai*, I do not wish, or, I am not willing to do it.

*Mayu*, to wish, long for, desire; *shi sa mayu ai*, he desires to go; *shi nang hpe kdrum mayu ai*, he wishes to help you; *ngai shi hpe mu mayu ai*, I wish to see him.

*Bai*, to repeat; *bai galaw na n mai*, to do it over again is not good; *anhiz dai amu bai galaw mayu ga ai*, we wish to repeat that work.

## 3. EMPHATIC ASSERTATIVE.

*Ri*, also; *ngai ri sa na kun' may* I also go? *ngai ri galaw na*, I will also do it.

*Law*, and *yaw*, give additional force to what has been said.

*Ngai sa na law*, I will go; *ya galaw mu yaw*, now do it; *ning rai shi tsun ai law*, thus he said.

*Le*, and in the N. L. its complet'e, are often used in the same way as *law*; *galu mahkawng hkan nit le*, *kaba madung gaw hkan sit e*, follow the long road, follow the big path.

*Rai*, with the idea of truly, surely; *ngai hpe hkan yang gaw*, *nang lam n dam na rai*, if you follow me you will not lose the road, or, you will surely etc.

## § 71. VERBAL COUPLETS.

1. Two synonyms are often combined for the sake of additional force or perspicuity; *kabu gara*, to be happy; *tsaw ra*, to love; *galu kaba*, to be great; *Karai Katsang galu kaba nga ai*, God is great. These combinations are often used as substantives with the verbal auxiliaries.



2. From this class of words the pure verbal couplets must be distinguished. These are formed by uniting two symphonious words, identical in meaning and usage, either for the sake of emphasis or simple redundancy; *kaji kajaŋ*, to be small; *gumle gumlau*, to overthrow; *kāsuk kasak*, to pay turvey; *madat mara*, to obey; *kajam galam*, to disturb.

3. Couplets may be parsed either separately or as combined verbs according to their relation to each other, or to their position in the sentence.

## ADVERBS.

### § 72. CLASSES OF ADVERBS.

Kachin Adverbs are of two kinds, viz.: Proper and Compound.

1. *Proper Adverbs*, are primitive and underived, such as, *lila*, in vain; *nachying*, very; *chyang*, quickly.

2. *Compound Adverbs*, being very numerous, are formed as follows:

(a) By the reduplication of a simple verb; *dan dan*, plainly, from *dan*, to show; *leng leng*, brightly, from *leng*, to be bright.

(b) By prefixing *a*, to a verbal stem; *alanan*, quickly, from *lawan*, to be quick.

(c) By prefixing *a*, and affixing *sha*, to a simple verb; *aloi sha*, easily, from, *loi*, to be easy; *atsawm sha*, well, properly, from *tsawm*, to be beautiful.

(d) By the use of the negative *n*, before a verb; *n kaja*, badly, from *kaja*, to be good.

(e) Adverbs of time are formed from nouns or other adverbs by prefixing the demonstrative ad-

jectives *ndai* or *dai*, for the Present, *ma*, *ma* or, *moi*, for the Past, and *hta* or, *hpra*, for the Future, or, by affixing *de*, for the last named tense. (For Ex. see § 74. 1.)

(f) A number of adverbs are formed from nouns or adjectives by the use of the Locative case particles; *lagaw de*, afoot, from, *lagaw*, a foot; *nhku de*, inside, from *nhku*, the inside.

§ 73. When an adverb modifies an adjective or a verb it generally precedes, but follows when used with an other adverb.

Ex. *Ndai masha law kaja*, this person is very good.

*Alawan gat ai gumra*, a fast running horse.

*Hpawt de jau jau sa mu*, go early to-morrow morning.

In regard to their meaning and usage all adverbs may be divided into the following classes:

#### § 74 ADVERBS OF TIME.

1. The most common are those formed according to § 72. 2. e. viz.:

*Dai ni*, to day; *dai hpawt*, this morning; *dai na*, this evening; *dai ning*, this year.

*Mani*, yesterday; *maning*, last year; *mdna*, last night; *mayat*, just now.

*Ma ni*, day before last; *ma na*, night before last; *ma ning*, year before last; *ma ni hpawt*, morning before last.

*Moi ning*, three years ago or more; *moi moi*, long ago.

*Htaning*, next year.

*Hpra ni*, three days from now; *hpra ning*, three years from now.

*Hpawt de*, to-morrow; *hpawt na de*, to-morrow night.

*Rem.* (a) Another form for the Future, mostly used by the Chinghpaws, is made by the help of *din*, between, betwixt; *hpawt din ni*, day after to-morrow; *hpawt din hpawt*, morning after to-morrow morning.

(b) The Cowries generally use *hpra*, where the Chinghpaws use *din*; thus: *hpra ni*, with them would mean, day after to-morrow.

2. The most common of the regular adverbs of this class are the following:

*Na*, a long time, ago, since; *shi si ai gaw na sai*, it is long ago since he died; *na*, is often reduplicated; *kaga mung e shi na na nga sai*, for a long time he has been in another country.

*Garai*, not yet, usually followed by the negative; *shi gārai n galaw lu ai*, he cannot do it yet; *gārai rai*, don't do it yet; lit. not yet do it.

*She*, when; *shi ndai chyē ai she*, when he knew that.

*Hkra*, until; *ngai du ai du hkra nga nga u*, remain until my arrival; *hkra*, might also be regarded as a conjunction.

*Yat*, in a moment; *yat nhtang wa*, I will return in a moment; *yat galaw na nngai*, I will do it immediately.

*Kalang lang*, at times, sometimes; *kalang lang ning rai byin wa sai*, sometimes it happens thus.

*Jang*, when; at the time that, pointing towards a completed action; *shi dai ga tsun ngut jang*, when he had spoken thus; *anhē ndai annu galaw ngut jang*, when we have finished this work.

*Yang*, when; indicating the action as incomplete; *nang ndai galaw yang*, when you do this.

The *yang*, is often followed by *gaw*; *nanhte ndai galaw yang gaw ngai hpe dum e law*, remember me when you do this; *yang me*, may be used in the same way.

*Shaloi*, when; at that time, or moment; *shi ning rai tsun ai shaloi anhte mdat sa ga ai*, when he spoke thus we listened; *dai shaloi shanhte a poi ka-ba nga ma ai*, at that time (then,) they had their great feast.

*Lang lang sha*, seldom; *nang e lang lang sha ma-rang ktu ai*, it seldom rains here.

*Tut*, generally reduplicated, *tut tut*, always, ever; *shi gaw dai shara e tut tut nga na re ai*, he will always stay at that place.

*Nde de*, *nde law*, or *nde nlaw*, so long; *ngai gaw nde de nanhte hte rau nga se ai*, I have been with you so long.

*Shawng de*, or, *shawng na*, before; *shi gaw nyz a shawng de re ai*, he is before me.

3. Other adverbs of this class such as, *galoi mung*, for ever; *hpang de*, afterwards; *ya hkring ma* or, *ya hkring sha*, in a moment, after a little; *ya e*, just now, and *gade n na yang*, without delay, in a moment, will be easily understood and need no further explanation.

### § 75. ADVERBS OF PLACE.

Among the numerous adverbs belonging to this class, the following are in most common use:

*Lahta* or *kahla*, above, at the higher place, overhead; *shi gaw lahla de na du sai*, he has come from above. This as well as most of the adverbs of this class may also be used adjectively; *htaw lahla mung na masha*, a man from the upper country.

*Laiwu*, below, the opposite of *lahla*; *shi gaw nang lawu e nga ai*, he is here below; *le lawu mung de ngai sa na ngai*, I will go to the lower country.

*Npu*, under, below, beneath; *ndai wa gaw nta npu e nga ai*, the hog is under the house.

*Nang*, *nang e*, *nang de*, here, at this place; *shi nang nga ai*, he is here; *nang e sa ma rit*, come here. *Nang*, is often pronounced *ning*.

*Wo*, or, *waw*, *wo de*, *wo nang*, *wora de*, (Comp. § 35. 2. a.) there, over there, yonder; *shanhtz wo nang nga ma sai*, they are over there; *wora de hpa n nga*, there is nothing over there; *wo de sa mu*, go over yonder.

*Htaw*, *htaw de*, *htaw nang*, *htawra de*, over there, up there; *htaw nga ai*, it is up there; *htaw de mu lu ai*, up there it can be seen; *htaw nang shraw law nga ai*, there are many tigers up there; *htawra de ngai lung wa na nngai*, I will go up there.

*Le*, *le de*, *le nang*, *lera de*, there, down there; *nanhtz hpa rai lera de sa myit ta?* why did you go down there?

*Shawng*, *shawng de*, before, in front, ahead; *ngai shawng de sa wa na nngai*, I will go ahead; *nang shawng a tsap nga u*, you stay in front.

*Hpang*, *hpang de*, after, behind; *shi mahkra hpang de sa ai*, he goes behind all.

*Man*, *man e*, *man de*, before, in the presence of; *shi man de shi pru wa sa*, he went before him; *shanhtz a man e shang mu*, come before them.

*Shingdu*, or, *shingtu*, behind; *nye a shingdu de tsap mu*, stand behind me.

*Shingkan*, outside; *shingkan de ja ja kashung ai*, it is very cold outside.

*Ntaw*, outside, in front of; *ndai chyinghka ntaw de pru mu*, go outside, or, in front of the door; *nta*

*ntaw e hpun law nga ai*, there are many trees in front of the house; *nta ntaw grup grup ja ja tsawm ai*, it is very pretty all around, outside the house.

*Kata*, in, inside; *nam kata de dusat dumpyeng law nga ai*, there are many animals in the jungle; *ndai sampu kata e bang u*, put it inside the box.

#### § 76. ADVERBS OF MANNER.

The most common are the following:

*Sawng*, fully, perfectly; *mai sawng rai sa*, it is perfectly good; *mahkra hten sawng rai sa*, it is all completely broken.

*Be be*, in vain, perfectly useless; *shi nang hpe ndai gumhpraw be be jaw kai ai*, he gives you this money in vain.

*Kaman*, for no purpose; *nang kaman sa ndai*, you go for no purpose.

*Lila*, in vain, for no reason; *lila ngai shaga ai n rai*, I do not call without a purpose.

*Lagaw de*, afoot; *shi lagaw de sa sa*, he went a-foot.

*Alawan*, quickly; *alawan sa rit*, come quickly; *alawan galaw mu*, do it quickly.

*Yat yat*, slowly; *yat yat galaw mu*, do it slowly; *shi yat yat du ra ai*, he is coming slowly.

*Angwi*, or, *angwi sha*, kindly, softly, tenderly; *shi angwi sha ga tsun ai*, he speaks tenderly; *angwi*, is often reduplicated; *angwi ngwi galaw mu*, do it tenderly.

*Nhten*, perhaps, probably; *shi du na nhten*, he will probably come.

*Dan dan*, plainly, distinctly, openly; *ga dan dan tsun u*, speak distinctly; *ndai amu shi dan dan galaw nu ai*, he did this work openly.

*Leng leng*, clearly, openly; *shi ga tsun yang shi leng leng tsun ai*, when he speaks he speaks clearly.

*Ding ding*, truly, perfectly, completely; *shi ding ding sa ra na*, he will really go; *n-gu hte u ni gaw ding ding ma sa*, the rice and chickens are completely exhausted.

*Mai*, well; *ndai galaw yang gaw mai a*, if you do this, it is well; *ndai law mai a*, this is very well.

#### § 77. ADVERBS OF CAUSE.

*Majaw*, (Cowrie *majoi*,) *dai majaw*, because of, for that, for this reason, therefore; *shi ning de galaw ai majaw ngai masin pawt ngai*, I became angry because of his doing this; *gumra matri ai majaw ngai sa ni ai*, I went in order to buy a pony; *shi n galaw mayu ai, dai majaw ngai galaw se ai*, as he did not wish to do therefore I did it. The forms *shingrai majaw*, *dai re ai majaw*, are used as the above, and need no further illustrations.

*Kaning rai nme law*, because, for this reason.

*Rem.* Nearly all of the conjunctions described under § 81. may at times be translated as adverbs, always being in some way, closely connected with the the preceding verb. It would be impossible to lay down any definite rules, as to when one or the other of these expressions should be used, but must be learned by observation.

#### § 78. ADVERBS OF COMPARISON.

*Grau*, more than; *shi gaw ngai hte mam grau lu ai*, he has more paddy than I; *ndai ma wora hte ngai grau tsaw ngai*, I love this child more than that one.

*Māren*, the same, just as, alike; *nan a ga māren rai myit dai*, your words agree, lit. are alike; *ngai tsun ai hte māren galaw u*, do as I told you, *ndai gumra wora gumra hte māren hpu ai*, this pony is as expensive as that one.

*Zawn*, or, *zawn zawn*, as, in the same way; *ngai galaw ai zawn galaw mu*, do as I do.

*Dai hta kaga*, or, simply, *hta kaga*, besides, moreover apart from; *gumhpraw shi juw, dai hta kaga arai law law shi jaw ai*, he gave money and beside this many other things; *shi hta kaga kadai n galaw lu ai*, no one apart from him can do it.

*Hte*, like unto, as; *ndai wora hte gādaw ai*, this resembles that, lit. this like unto that etc.

*Daram*, about, like as, according as; *gumhpraw lap shi daram shi lu ai*, he has about ten rupees; *shi ngai hpe jaw dat ui daram ngai bai jaw wu ai*, I gave back according as he had given me.

*Rem.* In the N. L. *nna*, often abbreviated to *n*, is used very freely, instead of *zawn*; *du sdlang ni u hku n'rawn nga ma hka yaw*, may your chiefs and elders grow fat (or be at general ease) like heifers.

#### § 79. ADVERBS OF DEGREE.

*Ai*, somewhat, to a certain degree; *dai numsha ai n kaja*, that women is somewhat bad.

*Ganoi noi*, nearly, almost, not far off; *shi ganoi noi si sa*, he almost died; *ndai wa hpe ngai ganoi noi hkra nngai*, I nearly hit this man.

*Nachying*, or, *lachying*, very; *shi nachying yak ai*, he is very difficult; *nachying galu kaba ai wa*, a very great man.

*Apa*, much, very much; *shi shat apa sha ai*, he eats very much rice.



*La*, very, much; *ba la ai law*, I am very tired.

*Ndai hte wa*, so much, to this degree; *ndai hte wa shi jaw ai*, he gave so much.

*Nau*, much, very much, too much, too; *nau ru ai wa*, a very difficult person; *shi shat nau sha ai*, he eats too much rice.

*Ja ja*, very, very much; *ngai shi hpe ja ja tsaw nngai*, I love him very much; instead of *ja ja*, *ga-rai*, or, *grai*, is used in some localities.

*Sha*, only; *loi loi sha jaw.u*, give only a little; *ngai mam sha lu nngai*, I have only paddy.

*Jan*, more than; *nta sum shi jan.ai*, more than thirty houses.

*N-ga*, more than, over and above; *gumra latsa hte n-ga nga ai*, there are over and above a hundred ponies:

*Nde law*, *nde de*, or, *shade*, this much, to this degree; *nde law shi sharang ai*, this much he persisted.

*Pyi*, even; *ngai pyi n galaw lu*, even I cannot do it.

#### § 80. INTERROGATIVE ADVERBS. (Comp. § 50. b.)

##### 1. Of time:

*Galoi*, when? *ndai amu galoi byin a ta?* when did this thing happen? *galoi bai wa na n ta?* when will you return? *galoi ngai shi hpe mu lu na i?* when can I see him? *galoi me sa n ta?* when did you come?

*Gaten*, how long? until when? *gaten du hkra nanhte hte ngai nga na myit ni?* how long shall I be with you?

##### 2. Of place:

*Gade*, where? whither? *ndai lam gade du n ni?* where does this road lead? *ya shi gade nga?* where is he now?

*Gáde na*, or, *gáde nna*? from where? whence?  
*nankt̃ gáde nna rai myit ta*? where are you from?

*Kánang*, where? whither? *shi kánang nga*? where  
 is he?

*Kánang*, *kánang na*, or, *kánang nna*, whence?  
*ya kánang na rai wa sá ta*? where do you come  
 from now?

*Rem.* *Gáde*, and *kánang*, are generally used interchangeably, but the tendency is to use *gáde*, with places thought of as distant, while *kánang*, is limited to places supposed to be near by.

### 3. Of manner:

*Káning*, *káning rai*, *káning rai nme*, *káning di*, the last often changed to *gin di*? how? in what way? *ngai káning rai galaw lu na i*? how can I do it? *káning rui nme byin lu a hka i*? how can it happen? *n shárin taw*, *gin di chye lu na a kun*? not having learned how can I know it?

### 4. Of cause:

*Hpa rai*, when the cause is thought of as distant, and *nhpa rai*, when near, (Cowrie *pfa*, or, *npfa rai*), why? *hpa rai galaw nu ta*? why did you do it? *nhpa rai galaw ai i*? why shall I do it.

### b. Of quantity:

*Gáde*, *gáde me*, or, *gáde mi*, how much? how many? *gáde jaw n ta*? how much shall I give you? *másha gáde nga na ta*? how many persons are there? *nang gáde mi jaw mayu n ni*? how much do you wish to give?

*Rem.* The tones of *gáde*, where etc. and that of *gáde*, how much etc. should be carefully distinguished. The first takes the short abrupt, and the last the emphatic tone. (Comp. § 5: 4. 5.)

§ 81. NUMERAL ADVERBS.

*Lang*, times; *lahkawng lang sa su*, go twice; *sán* *shi lang shi galaw sai*, he did it seventy times. *Lang*, is used in a number of combinations such as, *lang mi*, once; *lang mtrang muk*, once; *gade lang*, how many times? *lang mi sha shi galaw ai*, he did it only once; *lang mtrang muk sha shi n galaw lu*, he could do it not even once; *gade lang tsun myit ni*? how many times did you speak?

*Ngai muk*, once, singly; *shi ngai muk sa ai*, he went once (rare;) usually used as a numeral adjective; *ngai muk n nga*, there is not even one thing.

*Bak bak*, untold numbers; *masha bak bak nga ma sai*, there are numbers of beings.

REM. (a) In the N. L. *lamun*, *latsa*, and *ladi*, frequently combined with *lang*, are freely used when an indefinite number is indicated; *lamun lam wunli ngai lan*, *latsa lam wungau ngai hpan*, I create hundreds of ways of blessing, meaning, an indefinite number of blessings.

(b) In ordinary usage these adverbs may also be regarded as numeral adjectives.

§ 82. CORRELATIVE ADVERBS.

*Ning*, or, *ning de*, *shing*, or, *shing de*, all mean, thus, and are used interchangeably. In the same way, *ning rai*, and *shing rai*, are used with the same meaning.

*Ning shi tsun nga ai*, thus (in this way) he speaks; *shing rai galaw mu*, do it thus.

§ 83. MODAL ADVERBS. (Comp. § 72. 2.)

*Gaja* truly, really; *gaja gasat ma ai i?* do they really fight?

*Gaja shi mai wa ai*, truly he is recovering.

*Ahka*, truly, verily, indeed; *shi a gálaw nga ahka*, he is actually working.

*Rai sa*, it is right, may at times be used as our yes, (Comp. § 69;) *rai sa ning rai nga ai*, yes, it is so; *shi gálaw ai zawn, rai sa*, it is right as he does it.

*N rai*, it is not right, not according to fact, may at times be used as no, or, not; *n rai, ning rai n nga ai*, no, it is not so; *nang gálaw ai zawn n rai*, it is not as you do it.

*Káni*, or, *káni gaw*, well! I do not know; *káni gaw, ngai n chye nngai*, well, really, I do not know.

*Shata*, I do not know the thing; *shata, shi myit ngai n chye*, I do not know his mind.

REM. *Káni*, has reference to the subject only, while *shata*, points towards the object.

Other words or expressions indicating assent and at times used as our yes, are the following: *ara*, yes, usually followed by *rai sa*; *ara, ara rai sa*, yes, yes, so it is; *au*, yes, used mostly by the Kachins up north; *mlaw*, yes, used mostly by the women.

## POSTPOSITIONS.

There are properly speaking no prepositions in Kachin. Such particles as *ngai*, *ngai*, *ngai* should be regarded as tense formatives only. The relations of nouns to the other words in a sentence expressed by prepositions in English are here indicated by postpositions, answering the questions: whence? where? and whither? Regarding these postpositions the following should be observed:

(a) Nearly all of the adverbs of place and some of the others, may be used as postpositions without any change of the word itself (Comp. § 75.)

(b) The postpositions always follow the noun to which they belong.

(c) When the noun is followed by its case ending, the postposition is always placed between the noun and the case affix.

(d) Some postpositions are compound, being formed from two or more words of the same class.

We need to give only a few examples of the most common postpositions as they will be easily recognized:

*Grup*, often reduplicated, *grup grup*, around, about; *hpyen masha ni ndai mare grup grup nga ma sai*, the soldiers were all about (or round about) the city.

*Ntsa*, or, *ningtsa*, upon, above; *shi dai nta ntsa e nga ai*, he is upon the house; *sumwi ningtsa shi lung wa sai*, he went (ascended) above the clouds.

*Lai*, beyond, on the farther side of; *dai rai wora hpun lai nga ai*, that thing is on the farther side of the tree. In the N. L. *yin* and *hpyin* are used in the same way; *sumsai daw gawng yin sa wa ga*; *abawng htumbyen hpyin sa wa ga*, let us pass beyond the great post, let us pass beyond the paddy mill.

*Lapran*, or, *kapran* between; *ndai mare wora bum lapran e nga ai*, this village is situated between the mountains.

*Kaw*, in, with; *ngai shi kaw nga nngai*, I am with him; *dai sumpu kaw bang u*, put it in the box.

*Hta*, in, more commonly used for in than *kaw*; *sau ndai pyengdin hta ru bang u*, pour oil in the lamp; *ntsin hta dai bang u*, put it in water.

*Hte rau*, with; *shi ngai hte rau nga ai*, he is with me.

*Nhku*, or, *htahku*, in, into; *nta nhku e shi shang sai*, he entered into the house.

*Na*, from; *shanhte a kang na shi pru wa sai*, he went out from their midst.

## CONJUNCTIONS.

The conjunctions may be classified as follows:

### § 85. COPULATIVE.

*Ai*, is a general connective, and although at times it may be rendered as a relative, often it has no corresponding meaning in English; *sat ai masha*, a murderer, lit. the man who kills; *ngai hkawm ai shaloi*, when I was walking; *shi hpa galaw ai i?* what is he doing? *galaw shangun ai hte maren*, as he was caused to do.

*Hte*, and; *gunra langai me hte, dumsu langai me ngai dut kau se ai*, I sold one pony, and one cow.

*Nna*, and; *ngai sa nna du se ai*, I went and arrived.

*Ma*, and, besides that; *gwi ma, wa ma, u ma ngai ra nngai*, I want dogs, pigs and fowls.

*Rai ti m'* (pronounced, *rai tim*, Comp. § 86.) and, is also used only in enumerative discourses; *Myen masha rai tim, Sam ni rai tim, Miwa wa ni rai tim ndai amu chye ma ai*, Burmans and Shans and Chinese know this work.

*Mung*, also, and, likewise; *ngai sa nna, shi mung sa na*, I will go, and he will also go.

*Dai hta kaga*, also, besides that, moreover; *ngai na galaw, dai hta kaga ngai li galaw na nngai*, I am building a house and also (besides that) a boat.

*Nde mung n-ga*, moreover, lit. this much and over; over and above this; *ngai lap sum shi jaw, nde mung n-ga mam naw jaw se ai*, I gave thirty rupees, and moreover, I gave paddy.

*Shaloi*, or, *shaloi gaw*, then, how then; *nang li n lu, ndai hka mung sung ai, shaloi gaw, nang kaining rai rap lu nawu ta* ? you have no boat, and the river is deep, how then will you cross over ?

*Dai rai yung*, or, *shing rai yang*, therefore, since it is so.

#### § 86. ADVERSATIVE.

*Ti, rai ti, rai ti mung*, the last often abbreviated to, *rai ti m'*, but, however, nevertheless, although, notwithstanding; *amu yak ti ngai dang lu na nngai*, the work is difficult but I will overcome it; *ngai nanhte hpe tsun ma sa de ai, rai ti mung nanhte n madat nyit dai*, I told you, nevertheless you do not obey; *ngai amu lu rai ti mung ngai sa na nngai*, I am engaged (lit. have work) but will go however.

#### § 87. CAUSAL.

These are all expressive of reason or cause:

*Majaw*, that; *dai majaw*, for; *ning rai*, or, *shing rai majaw*, because of, since. All these combinations may be used interchangeably.

*Shi ngai hpe matsan dum ai majaw ngai kabu nngai*, I rejoice because he has mercy on me; *ngai hpe karum na majaw shi du sai*, he arrived that he might help me; *shi laju ai, dai majaw anhte shi hpe rim la ga ai*, he was stealing, for that reason we captured him; *shing rai majaw, anhte n hkraw ga ai*, since it was so, we did not agree.

*Nhtawm*, (from *htawm*, after,) *nhtawm me*, since, because that, seeing that, inasmuch as; *nang galaw nhtawm me* "*ngai n galaw nngai*," *nga ndai*, since you have done it, you say, I have not done it; *nang hka de sa nhtawm hka n ja wa ndai*, although you went to the river (or, you having gone, etc.) you did not bring water.

*Nlen* or *ninglen*, but, because, inasmuch; *ngai chyz nlen nang hpe a san nngai*, inasmuch as I know, I ask you. This may also be translated, I know well enough, but because of this, or notwithstanding, I ask you.

*Gawp*, because of; *shi a gawp ai ngai a nga nga*, because of him I exist.

*Kaning rai nme law*, for, since; *kaning rai nme law, shi hpe madun ya na ngai sharang nga ndai*, for, I am endeavoring to show him. This is a very common idiom in Kachin, always having a preceding sentence as its antecedent.

#### § 88. CONDITIONAL.

*Yang*, if; *dai rai yang*, if it is; *shing rai yang*, if so; *shi sa yang anhte sa ga ai*, if he goes we will go; *dai rai yang, ngai hpa n tsun lu ai*, that being so, I can say nothing.

*She*, whatever, however; *ngai hpa galaw ai she, shi n hkraw ai*, whatever I do, he disagrees with it; *she* frequently has only a copulative force.



ETYMOLOGY.

INTERJECTIONS.

§ 89. The following are the most common

*Aw*, expressive of surprise or satisfaction.

*Ak*, expressive of pain.

*A*, or, *a*, responsive, expressive of assent.

*Ala*, expressive of earnestness.

*Adaw*, expressive of attention.

*Gai*, *kai*, or *hkai*, be ready, now do it! enough

*O*, many and various usages.

*Goi*, *goi e*, wonderful! really!

*We*, expressive of haste.

*He*, threatening, rather disrespectful.

*Ashe*, what? how is it! ah!

*Maw*, here! take it!

*Rai taw?* what then? eh?

*Ataw?* what? hay? now then!

*Htaw*, or *taw*, look up.

## APPENDIX I.

### KACHIN NAMES.

Males: (Shā dang sha.)	Females: (Shā yi sha.)
Ma Gam, the 1st born,	Ma Kaw.
Ma Naw, the 2nd born,	Ma Lu.
Ma La, the 3rd born,	Ma Roi.
Ma Tu, the 4th born,	Ma Htu.
Ma Tang, the 5th born,	Ma Kai.
Ma Yaw, the 6th born,	Ma Hka.
Ma Hka, the 7th born,	Ma Pri.
Ma Yun, the 8th born,	Ma Yun.
Ma Kying, the 9th born,	Ma Kying.
Kying nang, the 10th born,	Kying nang.

*Rem. (a)* When grown persons are indicated N is generally substituted for Ma, thus, N<sub>2</sub>NGam, NKaw, NNaw, etc.

*(b)* Besides these general names others are also used as more respectful or familiar designations. Some of these may be thus illustrated:

Ma Gam,	may also be called:	Ma Shawng; Ma, or Shawng brang.
" Naw,	" " " "	Baw Naw; Grawng Naw Baw Grawng.
" La,	" " " "	La nau; La doi.
" Tu,	" " " "	Lum, Tu Lum.
" Tang,	" " " "	Gun, Ma Gun.
" Yaw,	" " " "	Htung, Yaw Htung.
" Hka,	" " " "	Tawm, Hka Tawm.

Ma Kaw;	may also be called:	Ma Shawng, Hkin Nau,
		Chyem.
" Lu,	" " " "	Ma Baw, Baw, Baw Tawng.
" Roi,	" " " "	Ji, Roi Ji, Nau, Roi Nau.
" Htu,	" " " "	Ma Lum, Htu Lum.
" Kai,	" " " "	Htang, Ma Htang.
" Hka,	" " " "	Tawm, Hka Tawm.
" Pri,	" " " "	Pri Lum, Ma Ti.

## APPENDIX. II.

1. The following vocabulary will give some idea as to the similarity between Kachin and Burmese. In many instances, however, it would be impossible to say with any degree of certainty whether a word has been borrowed from the Burmese or Shan. Thus the word for an image of Gaudama, pronounced *Hpra* or *Hpara*, no doubt is to be derived from the Shan *Hpra*, rather than the Burmese ဘုရား.

1. Words most likely derived from the Burmese.

<i>Amu</i> , work,	အမှု
<i>Akyu</i> , favor, grace;	အကျိုး
<i>Akyawng</i> , because of.	အကြောင်း
<i>Ahkang</i> , permission, affair.	အခင်း
<i>Agyang</i> , habit, behavior.	အကျင့်
<i>Amyat</i> , profit, gain.	အမြတ်
<i>Amyu</i> , a kind, tribe.	အမျိုး
<i>Ana</i> , a disease.	အနာ

<i>Ap</i> , to hand over.	ဆပ်
<i>Aya</i> , an office.	ဆရာ
<i>Up</i> , to rule.	ဆုပ်
<i>Utawng</i> , a peacock.	ဥဝေါင်း
<i>Dek</i> , a treasury.	ထိုက်
<i>Dämya</i> , a robber.	ထားမြီး
<i>Duhka</i> , misery.	ဒုက္ခ
<i>Däsik</i> , a seal.	တံဆိပ်
<i>Dägu</i> , power.	တန်ခိုး
<i>Gawng-lawng</i> , a large bell.	ခေါင်းလောင်း
<i>Haw</i> , or <i>Hkaw</i> , to preach.	ဟောသည့်
<i>Jawng</i> , a school.	ကျောင်း
<i>Jarüt</i> , food, provision.	စိုတ်
<i>Kinyit</i> , an iron style.	ကညပ်
<i>Kyēju</i> , or <i>chyēju</i> , grace.	ကျေးဇူး
<i>Hkauling</i> , a sheaf of rice.	ကောက်ထိုင်
<i>Lam</i> , a road.	လမ်း
<i>Mandan</i> , a charm.	ပုဒ်
<i>Ngārai</i> , punishment, hell.	ငရဲ
<i>Sakse</i> , a witness, testimony.	သက်သေ
<i>Seng</i> , a shop.	ဆိုင်
<i>Sama</i> , a master.	သမား
<i>Sanat</i> , a gun	ဆာတ်
<i>Tawng ban</i> , to beseech.	တောင်းပန်

2. Roots in Kachin and Burmese derived from a common source:

<i>Ani</i> , to be near.	ဆန့်
<i>Akaw</i> , knock, rap.	ခေါက်
<i>Bat</i> , to wind around.	ပတ်

<i>Bung</i> , to concord.	န
<i>Bya</i> , to show, exhibit.	ပြ
<i>Dan</i> , to be worthy of.	တန်
<i>Da</i> , to put.	ထား
<i>Daw</i> , to have something in common.	တော်
<i>Gwi</i> , a dog.	ခွ
<i>Ka</i> , to dance.	က
<i>Kang</i> , custom, duties paid.	ကင်း
<i>Ku</i> , to worship.	ကျ
<i>Ku</i> , a bed, a table.	နံ
<i>Kahtap</i> , put upon.	ထပ်
<i>Kawa</i> , bamboo.	ငါး
<i>Kawan</i> , to encircle.	ဝန်း
<i>Koi</i> , to hide from.	ကွယ်
<i>Hka</i> , to be bitter.	ခါး
<i>Hkun</i> , to be dry.	ခန်း
<i>Hkye</i> , to save.	ခွတ်
<i>La</i> , a verbal emphatic.	လှ
<i>Lam</i> , to expose to the sun.	လှန်း
<i>Li</i> , to be heavy.	လေး
<i>Li</i> , a boat.	လွှ
<i>Law</i> , verbal emphatic.	လော
<i>Laut</i> , to escape.	လွတ်
<i>Loi</i> , easy.	လွယ်
<i>Lagu</i> , to steal.	ရိုး
<i>Lapan</i> , a flower.	ပန်း
<i>Man</i> , true.	မှန်
<i>Mānam</i> , smell.	နံ့
<i>Mali</i> , four.	လေး
<i>Māni</i> , yesterday.	မနေ့
<i>Mānga</i> , five.	ငါး
<i>Myi</i> , the eye.	မျက်
<i>Na</i> , the ear.	နား

<i>Nat</i> , a <sup>2</sup> nat.	နတ်
<i>Ni</i> , to be near.	နီး
<i>Nga</i> , fish.	ငါး
<i>Nem</i> , to be low.	နိမ့်
<i>Ngam</i> , to be saltish.	ငန့်
<i>Poi</i> , a feast.	ပွဲ
<i>Pyen</i> , to fly.	ပျံ
<i>Hta</i> , to arise as billows.	ထာ

(3) Aspirates changed into sibilants.

<i>Asak</i> , life.	အသက်
<i>Sat</i> , to kill.	သတ်
<i>Si</i> , to die.	သေ
<i>Si</i> , fruit.	သီး
<i>Sumsaw</i> , a key.	သေဘွယ်
<i>Sung</i> , to use.	သုံး
<i>Sadi</i> , to be careful.	သတိ
<i>Sha</i> , a child.	သား
<i>Sha</i> , only.	သာ

This list might be indefinitely enlarged, but the above examples may be sufficient for our purpose. It is easy to point out similarities in numerous cases even where, because of the lapse of time, more striking and interesting changes have taken place.

II. Words derived from Shan may be classified as follows.

Shan word.	Kachin equivalent.
(1) General words:	
Byē jau, to resolve,	Myit da.
Dakhpai, a paddle,	Lūsham.

Danam, a shore, river bank; Hka kau.  
 Mai na, a nail.  
 Ling, to serve at a feast; Jau.

- (2) Nouns in *Hkaw*, a palace:  
 Hkawhkam, a king, ruler.  
 Hkawseng, couplet of  
 Hkawhkam.

- (3) Nouns in *Jau*, a chief, prince:  
 Jaubu, a military leader. Du.  
 Jaukang, a custom house  
 officer.  
 Jaulung and its couplet  
 jauhpaï an elder in a  
 village.  
 Jau pädu, a gate keeper.

- (4) Nouns in *Nam*, water:  
 Namdau, a pitcher.  
 Nam man, oil; Sau.  
 Nam hkun, a well; Hka htung.  
 Nam woi, Shan sugar.  
 Nam ling, dropsy.  
 Nam ya, starch.

*Rem.* The names of the months are often given  
 in Shan among the Kachins. (Comp. App. III. 2.)

## APPENDIX III.

### KACHIN TIME.

#### 1. SEASONS. (Du hkra lädaw.)

- (a) Ginhtawng ta, the dry season. (October—  
 March.)

Lānam ta, the rainy season. (April—September.)

(b) Within these two general divisions, the following sub-divisions are found:—

1. Ginhtawng ta:

Māngai ta, the time for the new rice. (October—November.)

Kāshung ta, the cold season. (December—March.)

2. Lānam ta:

Nlum ta, the hot season. (April to middle of May.)

Htingra ta, the paddy planting season. (Middle of May—June.)

Māyu ta, the paddy growing season. (July—September.)

REM. Some give only two months to *Kāshung ta*, namely December and January and call February—March, *Htaung ga ta*, or the real dry season.

## 2. MONTHS. (Shāta.)

Kachin Names: Shan Names:

Kāla,	Lunjing,	October.
Māji,	Lungam,	November.
Māga,	Lunsam,	December.
Hkru,	Lunsi,	January.
Ra,	Lunha,	February.
Wut,	Lunhuk,	March.
Shāla,	Lunkyet,	April.
Jāhtum,	Lunbet,	May.
Shūngan,	Lungau,	June.
Shimāri,	Lunsip,	July.
Gupshi,	Lunsipet,	August.
Guptung,	Lunsip sawng,	September.

REM. A month, which always means a lunar month in Kachin, is roughly speaking the time



from one new moon to the other. Any division of weeks, is not found. Educated Kachins, however, are beginning to name the week days beginning with Sunday, as the first, second, and third, etc.

### 3. HOURS OF THE DAY. (Shāni ahkying.)

Yuptung,	about	12 o'clock	midnight.
Hpung tsin se,	"	1—2	" A. M.
U-goi,	"	3	" " "
Gintawng pru,	"	4	" " "
Mūnap,	"	5	" " "
Jan pru,	"	6	" " "
Jan da hkaw mi lung,	"	7	" " "
Jan tsing law tsan,	"	8—11	" " "
Jan pung ding ga,	"	12	" M.
Jan kāyau,	"	1—2	" P. M.
Jan kādang,	"	3—4	" " "
Jan nmaw mi rawng,	"	5	" " "
Jan shang mādu,	"	6	" " "
Nrim,	"	7	" " "
Shang tawm,	"	8—9	" " "
Pran tawm,	"	10—11	" " "

The meaning of the terms used to indicate the divisions of the day may also be given:

*Yuptung*, time of deep sleep; *hpung tsin se*, the morning breeze; *u-goi*, the cock-crowing; *gintawng pru*, the rise of the morning star; *jan da hkaw mi lung*, the sun having ascended the length of one weaving board; *jan tsing law tsan*, the time when everybody is out; *jan pungding ga*, the sun straight above the top of the head; *jan kāyau*, the sun on the descent; *jan kādang*, the sun rapidly descending; *jan nmaw mi rawng*, the sun at the height of

one *nmau*, a festal pole; *jan shang madu*, the sun about to enter; *nrim*, the evening; *shang taum*, the time when all enter their houses; *pran taum*, the time when the young people are enjoying themselves.

## APPENDIX IV.

### KACHIN WEIGHTS, MEASURES, AND MONEY.

#### 1. WEIGHTS. (Shen ai baw.)

Lem mi,	the weight of one mälem, (a kind of seed)
Dum „	equal to two lems.
Pe „	„ „ „ dams.
Mu „	„ „ „ Pes.
Gahkan,	the half of a viss.
Joi mi,	one viss.

#### 2. MEASURES OF LENGTH.

(Shädawn ai baw.)

Lämyin chyang,	the breadth of a finger-nail.
Läyung tsen,	one finger's breadth.
Lähkawng pren,	two „ „
Mäsum pren,	three „ „
Mäli pren,	four „ „
Lähpa mi,	the breadth of the hand.
Gumdum,	from the end of the thumb to the end of the first finger.
Gumchyan, or lähkam,	from the end of the thumb to the end of the second finger.
Lätup dawng,	from the elbow to knuckles on the fingers.

Dawng mi,	from elbow to the second finger-tip.
Sinda ga,	two <i>dawngs</i> .
Lālam,	a fathom.

## 3. MEASURES OF CAPACITY.

(Shādang ai baw.)

Lātup mi,	One handful; the hand nearly closed.
Lāpai mi,	two lātups; one open handful.
Lāku mi,	two lāpais.
Jāre mi,	two lākus.
Bye mi,	four jāres.
Jik mi,	four byes; the fourth of a basket.
Hpai mi,	two jiks; the half of a basket.
Dang mi,	two hpais; one basket.
Jaw mi,	ten dangs, or baskets.

## 4. MONEY. (Gumhpraw.)

Ka mi,	one pie.
Hpaisan,	„ pice.
Pe mi,	„ anna.
Mu mi,	two annas.
Hti mi,	four annas.
Lap, or, gyap mi,	one rupee.
Rawng mi,	two and a half rupees.
Hkan mi,	ten rupees.
Ga hkan,	fifty rupees.
Pan mi,	seventy-five rupees; one <i>ga-hkan</i> and ten rawngs.
Joi mi,	one hundred rupees.



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## APPENDIX.

- I. Kachin names.
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- III. Kachin Time. 1. Seasons; 2. Months; 3. Hours of the day; meaning of terms.
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## CORRIGENDA.

PAGE 6—Line 9 from the foot, for *performatives*, read *preformatives*; the same misprint is found in two or three other places.

- „ 15—Line 7, for *kk*, read *kh*.  
 „ „ —Line 9, for *mädchen* read *mädchen*.  
 „ 39—Line 15, for *femenine*, read *feminine*.

## SUPPLEMENT.

### TERMS OF RELATIONSHIP.

1. For the use of some of these terms in different persons and numbers, see § 27.

2. Terms of relationship have a wider application than with us. Thus a man's brothers would call his father-in-law by the same appellation as he himself.

*Aji ni,* Paternal ancestors.

*Awoi ni,* Maternal ancestors.

*Dama,* (1) A husband's relatives; (2) all tribal families with which intermarriage is allowed, viewed from the male side; (3) sometimes used as a respectful term for a son-in-law.

*Dwi ke,* A maternal great grand-mother, a mother's father's mother.

*Gu,* (1) A father-in-law, a husband's father; (2) a brother-in-law, a husband's elder brother; (3) a paternal aunt's (moi a) husband, or brothers; (4) a brother-in-law, used by a wife's younger sister; (5) an uncle, when addressed by the wife's brother's children.

*Gaida,* A widow; also called *gaida jan*.

*Jan,* A sister, (generally thought of as a younger sister) of a man.

*Ji,* See *aji ni*; a grandfather, see *ji hkai*.

*Ji dwi,* A maternal grandfather.

*Ji ke,* A paternal great-grandfather.

*Ji ke dwi,* A maternal great-grandfather.

*Ji hkai,* A paternal grandfather.

*Ji woi,* Ancestors, viewed collectively

*Hkau,* (1) Cousins, a paternal aunt's male children when addressing the mother's nephew and vice versa; (2) a brother-in-law, a wife's brother's, used on both sides; (3) a polite term between young men of equal age and standing.

*Hkai dwi* Same as *woi dwi* but more respectful.

*Hkri,* (1) Cousins, a paternal aunt's (moi a) female children; (2) a paternal aunt's husband's sisters; (3) the children of a sister, either a nephew or niece; (4) a son-in-law; (5) a respectful compellation used by a man, when addressing a women of equal age and standing, not being a relative.

*Ma,* A child.

*Moi,* (1) A paternal aunt, a father's sister whether younger or older; (2) a mother-in-law, a husband's mother.

*Madu jan,* A wife.

*Madu wa,* A husband.

*Mayu,* (1) A wife's relatives; (2) all tribal families with which intermarriage is allowed, and from which wives may be taken

*Mayu dama,* Relations in general; see parts.

*Na,* (1) An elder sister; (2) a husband's elder brother's wife, a sister-in-law; (3) cousins, an uncle's or aunt's female children older than the speaker; (4) a respectful and friendly compellation addressed to a female acquaintance, older than the speaker.

*Nam,* (1) A sister-in-law, a wife's younger sister; (2) a sister-in-law, used by a husband's elder brother; (3) a daughter-in-law; (4) the children of a brother-in-law; (5) a nephew or niece, a wife's brother's children.

*Ni,* (1) A mother-in-law, a wife's mother; also the mother-in-law's sisters. (2) a wife's brothers wife, a sister-in-law.

*Ning,* (1) A sister-in-law, a husband's sister; (2) a wife when addressed by the husband's aunts; (3) a compellation between women of equal age and standing addressed in the way of affection or friendship.

*Nu* A mother.

- Nau,** (1) A younger brother or sister; (2) cousins, an uncle's or aunt's children younger than the speaker; (3) a brother-in-law, a wife's younger sister's husband; (4) a sister-in-law, a man's younger brother's wife.
- Ndoi,** (1) A mother's younger sister, an aunt; (2) a father's younger brother's wife.
- N-gyi,** A bastard.
- Hpu,** (1) An elder brother; (2) cousins, an uncle's or aunt's male children older than the speaker; (3) a brother-in-law, woman's elder sister's husband.
- Rat,** (1) A sister-in-law, a wife's elder sister, addressed by her husband or vice versa. (2) an elder brother's wife; (3) a husband's younger brother.
- Sha,** A child, a son, or a daughter. (2) a nephew or niece, a wife's younger sister's children.
- Shingkra,** A widower.
- Shu,** (1) A grandchild; (2) a sister's children's (hkri ni a) husbands and children; (3) an affectionate term used by old people to children.
- Shu mashi,** Descendants of the third generation.
- Shu masha,** Descendants of the fourth generation.



*Shu mashi* }  
*Shu masha,* } Generation after generation.

*Shadang sha,* A son,

*Shayi sha,* A daughter.

*Tung,* (1) A mother's elder sister, a maternal aunt; (2) a father's elder brother's wife.

*Tsa,* (1) An uncle, a mother's brother whether younger or older; (2) a father-in-law, the wife's father; (3) a respectful compellation used by a woman when speaking to a man of equal age and standing.

*Wa,* A father.

*Wa di,* (1) An uncle, a father's elder brother; (2) a mother's elder sister's (*Tung a*) husband; (3) a respectful designation when addressing an elderly man.

*Wa doi,* (1) An uncle, a father's younger brother; (2) a mother's younger sister's (*Ndoi a*) husband.

*Woi,* See *awoi ni*.

*Woi dwi,* A maternal grandmother; see *hkai dwi*.

*Woi ke,* A paternal great-grandmother.

*Woi ke dwi,* A maternal great-grandmother.

*Woi hkai,* A paternal grandmother.

*Yung,*

A brother, (generally a younger brother) of a woman.

## READING LESSONS.

The student will find some easier reading matter in the Kachin Spelling-book. The examples here given are chosen to illustrate the general style of Kachin story telling and religious language.

## 1. MÄNAU MÄNAU AI LAM.

Moi shawng ô mänau küdai mung n chye gülaw ma ai. Dai shäloi jan sha ni sha chye ma ai rai nna, shanhtë mänau gülaw ma ai shäloi, u mahkra htê hpe shäga mu ai. Dai rai nna u mahkra jan ga de jan mänau sa mänau lawm ma ai. Dai hpang shanhtë bai wa ma yang, si myin nga ai lägat hpun längai mi mu ma ai shäloi, Nying nyet u nyet nna, Sha gaw, nga ai. Npring pri u mung pri mänau gülaw nna, Sha gaw, nga ai. Dai ga hkan nna jan sha ni a len ningli chyaw, u sha ni mänau gülaw ma ai. Dai hpang u sha ni a len ningli dai chyaw, Shingra wa Gumja, Mädai num Hpraw nga, yan la mänau ma ai.

## 2. SHAWNG HKA HKRAT SI AI MÄSHA.

Jähkrai ma längai mi hka mäkau hkan ô nga hkan hkawm nga a yang, dai hka mäkau ô tu ai hpun längai mi hta shätung shang nga ai hpe krau kau wu ai. Dai hpang shi bai hkan hkawm a yang, dai yang na hka läng hta rawng nga a

bären lāngai mi phe shi a sumgawn hte kūbai ding-grup tawn wu ai. Shāloi gang la yang, ja ai mā-jaw, hka kau ē tu ai hpun lāngai mi hta, dai sum-gawn sumri mātū shi gyit tawn da kau nna, nta de wa mat ai.

Shi wa mat ai hpang, bären a numsha kūsha lāngai mi hka kau de pru nna, dai shātung krau kau ai hpun hpe, Nang kūning rai mai mat n ta? ngu nna san wu ai. Dai hpun gaw, Jāhkrai ma ē tsi nna mai mat nngai, ngu nna htan wu ai. Shāloi dai bären numsha, Dai jāhkrai ma nang de bai n sa na ni? ngu wu ai. Hpun gaw, Sa na ra ai, ngu wu ai. Shāloi bären numsha, Jāhkrai ma sa yang ngai hpe shāga tsun e, ngu wu ai.

Dai hpang jāhkrai ma sa du ai. Shāloi bären numsha hpe shāga tsun wu ai. Dai bären numsha jāhkrai ma kaw sa pru nna, Nang ndai hpun hpe chyē tsi ndai, nyē a wu nung māchyi nga li ai; wa hpe mung tsi ya ē, ngu wu ai. Shāloi, Nwa hpe ngai tsi shāmai ya de yang, nang hpa ya na n ta? ngu wu ai. Bären numsha gaw, Wa hpe nang shāmai ya jang gaw, nang kaw ngai wa na nngai, ngu wu ai. Shāloi dai jāhkrai ma gaw hkrutum du hkra gang gun da nna, nta de wa mat ai.

Hpang jāhpawt shi bai sa nna, Nwa loi mi n mai lit ni? ngu nna san wu ai. Hkrutum du hkra mai sai, ngu wu ai. Shāloi jāhkrai ma shi a sum-gawn hpe lāhput du hkra gang gun kau da wu ai. Hpang jāhpawt bai sa nna shawng jāhpawt na hte mären san wu ai. Bären munsha gaw, Lāhput du hkra mai sai, ngu wu ai. Dai hte mären lāhpawt mi loi loi gang gun kau ya nna, hpang ē mahkra gang gun kau ya wu ai. Dai rai nna bären wa mai mat ai. Dai mājaw bären numsha jāhkrai ma kaw wa ai.

*Shing rai shan htinggawrawn nga ma ai shāloi,*

mäsha ni shāwa tsun gälaw sa ma ai. Dai rai nna bären numsha jähkrai ma hpe: Hka é nga mänga hpu yung hpu ja ni hkrai rai ma ai, nang nga hkum la wa: sa gaw sa lawm su, ngu wu ai.

Shāna de tsun gälaw ngut nna wa ma yang, mäsha ni jähkrai ma hpe münawn mu ai mäjaw n-gang mätu é sumrawn lāngai mi mätep ya mu ai. Shing di mätep ya mu ai gaw, jähkrai ma n chyé wu ai. Nta du wa yang, shi a mädu jan, Hm! hpurawn münam ai, ngu wu ai. Jähkrai ma gaw, Ngai hpe n la wa ngai, ngu wu ai. Rai ti mung, shi tam yu yu wu yang, n-gang mätu é sumrawn lāngai mi mätep nga ai, mu wu ai. Dai mäjaw dai bären numsha hka de hprawng sa wa nna, shi a käwa nga ai läing kätä de shang mat wa ai. Dai jähkrai ma chyawm gaw, shi a mädu jan shang mat wa ai läing mäkau na nlung hta sa hkráp dung nga nga ré ai.

Shing rai shāni shānang sa hkráp hkráp ré ai mäjaw, bären numsha shi a käwa hpe, Wa é jähkrai ma nlung hta sa hkráp hkráp rai nga ai, woi la na kun? ngu wu ai. Käwa gaw, Woi la u, ngu wu ai. Dai mäjaw dai bären numsha dai nlung ntsa é shi a kära hpyan lam da wu ai. Jähkrai ma bai sa dung jung shi a kära é hka läing de shi hpe kärawt dun bang la wu ai. Shing rai shi si ai mäjaw shawng hka hkrat si ai gaw, dai jähkrai ma ré ai rai. Dai gawmai gawsha gülu ai mäjaw ya mäsha hka hkrat si ai, shingrai Jinghpaw mäsha ni myit ma ai.

### 3. NAT NAWNG AI.

(COMP. INTRODUCTION 8—10.)

DUMSA: Hka hpaw! Mätsaw mänam nga,  
Ntsang mänam sa ni é;

Myi, ngai hkringwa, u si shan la lung  
     da mā la,  
 U ya shan hkut la māla, ngu mā de ai;  
 Mātsaw du gumlan, Ntsang du gum-  
     hpan.  
 Māli la ni hpe, lāmum lam wunli lan n  
     ngan,  
 Lātsa lam wunboi hpan n jan;  
 Gun shingnat, pawn dingbat tai ndai:  
 Ya mūli la ni hpe, rat gungli yawn da  
     mu,

MU NAT:

Rang gungsi dawn da mu.  
 M' rai law! Hkring wa ē,  
 Lāmum lam wunli lan da sing ngai,  
 Lātsa lam wunboi hpan da ni ai;  
 Shāyi gitsha ra, shādang gitsha ja.  
 Lāja hpun hpawng in, gārai na mā sai.  
 Lāhkru hpun hpawng in, kāhpyai na  
     mā sai;  
 Lāmum htinggaw yū nna lat,  
 Lātsa htinggaw pru nna prat;  
 Dumsa, jai wa, chyē mu ga,  
 Bawmung bawman deng mu ga;  
 Buwa ninggawn ē māngoi na mā nu ai,  
 Ntsang gādan ē noi na mā sai;  
 Buwa ninggawn ē ri, Ntsang gādan ē si,  
 Hka shātam yang, rai hpunghpa bye  
     rap hprang,  
 Hkārang shātam yang, hkyet hkyau-  
     lang ai yang;  
 Bum tsaw bum ē loi,  
 Bum law bum ē hkroi;  
 U ri in ri, u gan in kri;  
 Kāji ni a hkringjung hpunda dep,  
 Kāwoi ni a hkringmang hpunda lep;  
 Māre nāsit ai pāsi rai,  
 Kinhtawng shāchyup ai pūli tai;  
 Hpaji num, hparat hkum na mā sai;  
 Tam n tam rai yang lu,  
 Bram n bram rai yang ku;

Sut pungting ē ning ngai,  
 Gan pungting ē chyai;  
 Hpa n nga, kungla laka n ga;  
 Ngai Mātsaw mārang ai gāru,  
 Ntsang shing kang ai kābu na mā sai.  
 Hkringwa ē ngai Mātsaw Du shing lan,  
 Ntsang du shing hpan da sing ngai:  
 U si shan shālet ya e,  
 U ya shan shūkyet sa e.

**DUMSA:**

M' rai law! Māli La Nau hta na,  
 Nat htingtsam jung ai mālaw,  
 Ji htingtsam jung ai shaw;  
 Nang Mātsaw krang de kānawm,  
 Ntsang hkungri de gumbawm;  
 M'yi, hkinjawng la hkālai māsha ē,  
 N-gu rung, nhpang htung,  
 Shādu ngut, shānai hkut,  
 Hpaw goi ningdung ē māyawn,  
 Hpaw lap ningtsing ai shābawn;  
 Hpaw ngup reng, hpaw ga tseng,  
 Mātsaw krang ē lau,  
 Ntsang hkungri hta hkrau rai sai;  
 Hpaw dung nawn la,  
 Hpaw lang krawn sha;  
 Hpaw dung kāwai n' lun,  
 Hpaw lang mā kai n' gun;  
 Mātsaw htawt htang hta na mang mu  
 lu,  
 Mātsi tsa hku chyu;  
 Mātsaw krang na rawt,  
 Ntsang hkungri nna htawt;  
 Mātsaw hkring-yu gāmoi,  
 Ntsang hkringdat wundoi;  
 Hkrun ē hkum yan,  
 Lam ē hkum hpyan;  
 Htaw Mātsaw hkring-yu shānap,  
 Ntsang hkringdat shāhkap.  
 Dai ni, na udung mānu, u la shinggu  
 hpe,

Htaw Mätsaw ulawng hta lup,  
 Ntsang ulawng hta sup,  
 Htaw de lämun ning rem,  
 Nang de lämun ning ningran,  
 Htaw de lätsa ning hpyem,  
 Nang de lätsa ning hkrau hkran.  
 Mätsaw sumri hta nu,  
 Ntsang sumdam hta gu ;  
 Mätsaw hkring-yu ē du sin,  
 Ntsang hkringdat ē pru lang lungga  
 nga sit ē.

**REM.** The above example of the Kachin religious language gives in the main the thought, style and contents, as used in their everyday ceremonies. The vocabulary and order of proceedings will vary if it is a *Mu nat*, *Ga nat*, or *Masha nat* that is addressed. The usual order, however, is as follows :—

1st. Praise to the nat, extolling his greatness, ability to help, and willingness to hear.

2nd. Answer of the nat. making known his abode, demands and general interest in the case at hand.

3rd. Statement of the case ; help desired for whom and what ; the nat asking particulars in regard to the offering, altar, performer, place, and time.

4th. Sacrifice promised ; time, place and other particulars stated ; comp. Spelling-Book § 30.

5th. Preparations and slaying of the sacrifice : the nat priest recites a formula for each part of the ceremony.

6th. Exhorting the nat to accept the offering and remove the trouble.

The part here given is an outline of the formula used in part 6. The name of the person for whose benefit the offering (in this case a fowl,) has been made, is *La Nau* ; comp. app. 1. Rem. (b).

## VOCABULARY.

This vocabulary contains a little over one-fifth of all the words in Kachin. Its chief aim is to give the primary meaning of the words used in the Grammar and Spelling Book.

For grammatical terms and phrases, and other parts already explained, the student is referred to their respective sections and paragraphs.

Compound words are given in a limited number, as they will be easily recognized, the rules for their formation having been mastered.

No attempt to indicate tones has been made, but their importance should not be overlooked; comp. § 5.

The words in *a* have been placed after the full vowels.

### A.

<b>A</b>	par.	for the various uses of this particle see § § 6. a; 12. 3. a; 19. a; 56. 2. g; and 72. 2 b.
<b>A</b>	n.	blessing, happiness; a. fortunate; <i>a nga ai wa</i>
<b>Abai</b>	v.	to hinder, impede, interrupt; to strike against a thing as when walking; comp. <i>bai</i> .
<b>Adipakrip</b>	adv.	forcibly; by constraint; comp. <i>dip</i> .
<b>Agam</b>	n.	modesty, honor; v. to honor, reverence, <i>agam jaw</i> .
<b>Agung</b>	n.	a temptation; generally <i>agung alau</i> ; comp. <i>gung</i> and <i>lau</i> .
<b>Agyang</b>	n.	habit, behavior acquired by practice; comp. Bur. ၵုၵ်ႉ.
<b>Aka</b>	v.	to be striped; to variegate with lines of different colors.
<b>Akaw</b>	v.	to knock lightly, to rap.



Akājawn	adv.	in a moment; at a twinkling; instantly; <i>akājawn sha</i> .
Akroi	v.	to press a matter, as a question; to entreat.
„ anoi	v.	to beseech; adv. earnestly, eagerly.
Akyu	n.	favor, grace; a result, Bur. <i>ဆာနီ</i> .
Ahka	adv.	see § 83.
Ahkang	par.	permission, commission, position; Bur. <i>ဆာနီ</i> .
Ahki	n.	a custom, a tribal usage; also pronounced <i>ahke</i> .
Ahking	n.	a general custom or usage; comp. <i>hking</i> ; <i>ahtung ahking</i> ; also, habit, manner.
Ahkum	n.	see <i>hkum</i> .
Ahkying	v.	time; comp. <i>na</i> , <i>ten</i> and Bur. <i>ဆာနီ</i> .
Ali	n.	an attendant; see next.
„ ama	n.	attendants, people in waiting on a chief or other person of importance; comp. <i>salung sala</i> .
Ali	n.	a disease, epidemic; (Cowrie;) comp. <i>ana</i> .
Alu	n.	a religious offering; Bur. <i>ဆာနီ</i> .
Aloi sha	adv.	see § 72. (c.)
Alāwan	adv.	see § 76.
Am	v.	to be stupefied, amazed, astounded;
„ mat	v.	same as above; <i>shanhte am-mat na ai</i>
Amang	a.	blackish, or copper-red.
Amu	n.	work, labor, business; Bur. <i>ဆာနီ</i> .
Amya	v.	to tear, lacerate, as a tiger his prey.
Amyat	n.	gain, profit; Bur. <i>ဆာနီ</i> .
Amying	n.	a name; see <i>mying</i> .
„ dang	v.	to install in an office.
Amyu	n.	a race, tribe; a kind, sort; Bur. <i>ဆာနီ</i> .
Ana	n.	a trace, faint mark after something lost or almost effaced; comp. Spelling Book § 28; a remnant, residue, as of former habits almost overcome; <i>kani lu ai myit naw ana nga ai</i> ,

<b>Ana akra</b>	n.	a foreboding, premonition; <i>ana akra ya ai</i> , he gives (evel) premonitions; comp. <i>hkaw ya</i> .
<b>Ana</b>	n.	illness, sickness; a malady, epidemic.
<b>Ani</b>	v.	to be near; see <i>ni</i> .
<b>Anin</b>	v.	to compress, pack, make compact
<b>Anu</b>	v.	to beat, strike; comp. <i>kayat</i> .
<b>Anhtë</b>	pron	for anhtë and an see § 46.
<b>Ang</b>	v.	to have reference to; to allude, hint at; <i>shi hpe ang nna tsun ai</i> ; comp. <i>sawt</i> .
„ ang	adv.	directly, straightforwardly.
<b>Angawk</b>	n.	a person somewhat, irrational, silly, puerile; comp. <i>mdna</i> .
<b>Ap</b>	v.	to hand over; Bur. ၁၄၈
„ da	v.	to commit, deliver, empower; see parts.
<b>Apa</b>	adv.	see § 79.
<b>Apang</b>	a.	spotted; <i>ateng apang</i> .
<b>Aprup</b>	}	v. to be speckled.
aprap		
<b>Apyet</b>	n.	fault, guilt, an evel deed; Bur. ၁၄၉
<b>Ahpraw</b>	n.	appearance; likeness; personal presence; comp. <i>nsam</i> .
„ htap	a.	beautiful; pleasing form and countenance.
„ rawng	a.	see parts.
<b>Ara</b>	n.	fever; (Cowrie.)
„ ra	v.	to have fever.
<b>Arang</b>	n.	capital, money invested as in trade; comp. <i>atu</i> .
<b>Ari</b>	v.	punishment, correction, discipline.
„ jaw	n.	to punish, chastise; see parts.
<b>Arut</b>	v.	to rub, scour, polish.
„ kau	v.	to rub out or off; see parts.
<b>Araw</b>	v.	to swallow eagerly; to gulp; <i>dai shat mai ngai hpe araw shd- ngun e</i> .

Arai	n.	things, property, goods; see <i>rai</i> .
Arawng	n.	glory, power, honor; mostly <i>arawng sadang</i> .
„ nga	v.	to be glorious; see parts.
Asak	n.	life; age; Bur. <i>ဆာခ်</i> .
Asi	n.	fruit; comp. <i>si</i> and § 28.
Asawng	v.	to ridicule, mock, deride; comp. <i>roi</i> .
Ashu } ashan }	n	animals of all kinds.
Ashun	v.	to shake, stir by shaking.
„ awan	v.	same as <i>ashun</i> .
Ateng	a.	see <i>apang</i> .
Atu	v.	to shine; <i>atu kabrim</i> .
Atu	n.	interest, as on money; Bur. <i>ဆာခ်</i> ; the Kachin term is <i>gumhpraio kasha</i> ; comp. <i>arang</i> .
Ahtik	n.	a history, especially of an individual's pedigree.
„ abau	n.	same as <i>ahlik</i> ; most common.
„ „ gawn	v.	to relate, narrate the history of a certain person.
Ahtu	v.	to strike against; comp. <i>htu</i> ; to push, crowd.
Ahtawk	v.	to touch lightly;
Ahtoi	n.	light; see <i>htoi</i> .
„ rawng	n.	the name of a traditional person; see Spelling Book § 19, third part; also called <i>Ahtoi rawng pyi</i> .
Atsam	v.	to be decayed, crumbling; comp. <i>tsam</i> .
Atsat	v.	to chop, mince; <i>atsat atsa</i> .
Atsi	v.	to gaze, stare at.
„ yu	v.	see parts.
Atsin	v.	to be quiet, silent; <i>atsin nga ai</i> .
„ sha	adv.	quietly, silently; calmly, softly.
Atsin atsu	v.	to keep quiet.
Atsu } atsam }	n.	pain, suffering, affliction.

<b>Awu</b>	n.	pollution, corruption ; comp. <i>wu</i> .
„ <b>asin</b>	n.	same as <i>awu</i> ; most common.
„ „ <b>di</b>	v.	to pollute, defile, befoul; see parts.
<b>Awoi</b>	n.	see supp. part 1.
<b>Aya</b>	n.	a place ; situation ; Bur. <i>æp</i> .
<b>Ayan</b>	a.	continuous, uninterrupted ; comp. <i>yan</i> .
<b>Ayun</b>	n.	fine dust, powder ; <i>ayun ayaw</i> .
<b>Ayai</b>	v.	to scatter, throw things around ; <i>ayai kau ai</i> .
<b>Azin</b>	adv.	see next.
„ <b>ayang</b>	adv.	accurately, percisely ; in all respects.

## E.

<b>E</b>	par.	see § § 20. (a); 24 and 64. 3.
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## Ē.

<b>Ē</b>	par.	see § § 20. (c); 22. and 25.
<b>Ēt</b>	„	see § 64. 7. (a) and comp. Bur. <i>æd</i> .

## I.

<b>I</b>	pron.	see § 48.
„ <b>hteng</b>	„	„
<b>I</b>	par.	see § 65. 3.
<b>In</b>	adv.	as, like as; used mostly in the religious language, and often abbreviated to <i>n</i> ; <i>in</i> itself may be a shorter form of <i>nna</i> ; comp. § 78. Rem.
<b>Ing</b>	v.	to overflow, inundate; <i>shdu shding</i> ; see Spelling Book § 27.
<b>Ip</b>	v.	to conceal, hold back, as a part of truth ; by some pronounced <i>yip</i> .

O.

O | par. | see §§ 25, and 89.

U.

REM. Many of the words here spelled by *u* are by some pronounced as *wu*.

U	v.	to overflow, deluge; see <i>ing</i> .
U	par.	see §§ 64. 3, and 55. (c.)
U	par.	a preformative mostly used with names of human beings (males,) and sacrificial animals; by some changed into <i>mā</i> , thus <i>mali</i> instead of <i>uli</i> .
U	n.	a fowl, a bird; by many pronounced <i>wu</i> or <i>awu</i> .
Ubya	n.	a foetus; the young of viviparous animals (not human,) in the womb; comp. <i>nbya</i> .
„ bya	v.	to cast the young, as cattle.
Udang	n.	a cross for the slaying of sacrificial animals.
Udat	n.	a pasture; place for grazing; <i>udat shāra</i> .
Udi	n.	an egg; see <i>di</i> .
Udung	n.	cattle or fowls for sacrificial purposes.
„ uli	n.	same as <i>udung</i> : in common usage, breeding stock.
Ugaw	n.	the horn bill; <i>Buceros rhinoceros</i> .
Ugawn	n.	a chisel.
Ugoi	n.	the cock-crow; see app. III. 3.
„ ju	v.	to offer a fowl to a nat.
„ „ la	n.	see § 12. 2. (e.)
„ kan	n.	a jungle fowl.
„ kawn	v.	to drive away birds, as from a paddy field.
„ hka	n.	a crow, a raven.

Uhkam	v.	to trap, insnare as birds; see parts.
„ hkai	n.	small chickens.
„ hkrung	n.	living animals; opp. to <i>usi</i> .
„ „ tsi	n.	medicine as given by the nats.
„ la	n.	a cock.
Uli	n.	a living male human being; comp. <i>kabang</i> ; mostly used in the N. L. and by some pronounced <i>mali</i> .
Uli	n.	see <i>wali</i> ; a male.
Ulawng	n.	an inclosure for domestic animals; a barn.
Uloi	n.	a buffalo; comp. nga loi.
Uma	n.	the youngest male child in the family of a chief, succeeding his father.
Umat	n.	pregnancy of irrational animals.
Umun	n.	feathers.
Uni	n.	domesticated animals; opp. to <i>usai</i> .
Up	v.	to rule, preside over.
Ura	n.	a pigeon.
Ura	a.	see § 35 2. Rem. (b.)
Uri	n.	a pheasant.
Urung	n.	horns; more common forms <i>nr ng</i> or <i>ngarung</i> .
Uraw	n.	a bird's cage; a basket for bringing fowls to market.
Uai	n.	a dead animal; N. L. comp. „ <i>hkrung</i> .
Ushat	n.	fodder for cattle; pasturage.
Utawng	n.	a peacock. Bur. <i>gesis</i> .
Uhtang	n.	a kind of fish; used as nat offerings.
Uhtum	v.	to be sterile; used of animals.
Utsa	n.	a sparrow.
Utsip	n.	a bird's nest; comp. <i>tsip</i> .

## AI.

Ai.	par.	see §§ 12. 3. (d.); 24; 58; 61. 1. (a.); and 85.
Ai.	adv.	see § 79.

## AU.

Au	adv.	see § 83. Rem.
Auk	v.	to snap, snatch at as a dog; comp. Bur. ခန့်.
„ di	v.	see parts; <i>ma langai mi hpe gwi auk di nu ai</i> ,

## AW.

Aw	v.	to open a little; <i>di kap aw kau ai</i> ; coup. of <i>hpaw</i> ; figuratively, to speak; open the mouth for speaking.
Awlaw	v.	to consent; regard as correct, good, or just.
Awng	v.	to be happy, satisfied, content; to be fortunate, prosperous; comp. <i>shrawng</i> .
Awng	v.	to overcome, beat, conquer; Bur. ခေတ်.
Awza	n.	a custard-apple; Bur. ဒေဝ.

## B.

Ba	v.	to be tired, out of breath, fatigued; comp. <i>hki</i> , <i>tsu</i> , and <i>pu</i> .
Ba	v.	to carry a child on the back according to Kachin custom.
Ba	a.	a word of respect, used by a younger child to an elder brother or sister.
Bak	n.	see § 81.

<b>Bam</b>	v.	to be damp, dank, moist; comp. <i>madi</i> , and <i>nyaw</i> .
<b>Bam bam</b>	n.	see Introduction 9. (b.)
<b>Ban</b>	v.	to rest, have leisure, cease from work; comp. <i>sa</i> , and <i>rau</i> .
<b>Ban</b>	v.	to obstruct; to put up a temporary barricade; comp. <i>pat</i> .
<b>Ban du</b>	n.	thatch-grass before it is cut.
<b>Ban byau</b>	n.	an ear ornament; the flat silver ear-bob.
<b>Bang</b>	v.	to put or place on or in; to pour, <i>ru bang</i> ; comp. <i>tawn</i> , and <i>da</i> .
<b>Bat</b>	v.	to wind around, encircle; comp. <i>labat</i> , <i>gunbat</i> , and Bur. ၁၀၄.
<b>Bā bā</b>	adv.	see § 76.
<b>Bu</b>	v.	to put on, as a pair of trousers; comp. <i>hpun</i> .
<b>Bu</b>	v.	to have fever, <i>hkali bu ai</i> ; to be hot with rage, <i>ning-yun bu ai</i> .
„ <b>kishan</b>	v.	to be torn with rage; also called <i>htan kashan</i> .
<b>Bu</b>	n.	a habitation, birth-place; place of origin.
„ <b>hkawm</b>	v.	to visit, especially early places of habitation.
„ <b>ni</b>	n.	inhabitants of a certain place; <i>nanhte kadai bu ni?</i> who are you? lit. where is your birth-place, or habitation, as the case may be.
„ <b>htawt</b>	v.	to change place of residence; lit. move from the birth-place.
<b>Bu bu</b>	a.	stout and short; stubby.
<b>Bu lap</b>	n.	the betel leaf.
<b>Bum</b>	n.	a mountain.
„ <b>yan</b>	n.	a mountain range.
<b>Bum</b>	v.	to swell, as the limbs when diseased; comp. <i>bawm</i> .
<b>Bung</b>	n.	a bamboo used for cooking purposes.



Bung	v.	to agree, correspond, harmonize, resemble; <i>anhie a htung hking bung nga ai</i> ; comp. app. II. 2.
Bung	n.	see <i>nbung</i> .
" li	n.	a mild breeze.
" sha	n.	a whirlwind.
" shi	n.	a haze.
Bunghku	n.	a stockade, wall around a village.
Bunghkum	n.	a chair; a stool.
Bunghkum	n.	a pillow.
Bunghkaw	n.	a turban.
" " khaw	v.	to put on a turban.
Bungli	n.	work; comp. Introduction 6.
Bai	v.	to repeat; comp. 70. 2 adv. over again.
Bainam	n.	a goat; comp. <i>nam la, nam yi</i> .
" " kasha	n.	a kid.
Bau	v.	to take care of; to provide for; comp. <i>pau</i> .
Bau	n.	a gong.
" dum	v.	to sound a gong; see parts.
" masum	n.	the three gongs used at a death dance, ( <i>kabung dum</i> ,) namely the <i>dingngut bau</i> , <i>dupdawng bau</i> , and <i>htinglai bau</i> .
Bau	v.	to become fleshy, large; used mostly in the N. L.
Bau	v.	to practice magic; to conjure, charm.
Baw	n.	a kind, sort; a race; comp. <i>amyu</i> .
" sang	n.	a person of the same tribe.
" daw	n.	relatives of the same tribe.
Baw	v.	to pack; arrange a load in proper order, <i>lit baw ai</i> .
Baw	v.	to uproot; to pull, as a plant out of the ground; to extract as a tooth; comp. <i>magang</i> .
" hkai	v.	to replant; see parts.
Baw	n.	the head.

Baw mung	n.	the man next to the chief in a Kachin village; <i>bawmung bawmung</i> .
Bawm	v.	to swell, as from dampness.
Bawng	v.	to consult, counsel, deliberate together; comp. <i>salang bawng</i> .
Bawng	n.	a man in confinement.
„ dung	n.	one confined in fetters or chains; a prisoner.
Boi	par.	see § 70. 1.
Boi	v.	to swarm as bees, <i>lagat boi ai</i> .
Boi	v.	to lend as money or rice on interest; comp. <i>hkoi</i> .
Bären	n.	an alligator.
„ „ lungpu	n.	a cave where an alligator dwells, (Kachin tradition;) also a figurative name for the house ( <i>hting-nu</i> .) of a chief; comp. <i>mdraw lungpu</i> .
Bra	v.	to scatter, disperse; disban.l.
„ wa	v.	the same, see parts and § 69.
Brak	v.	to wander about, rove, stray, <i>brak hkawm ai</i> .
Bram	v.	to seek, hunt for; used mostly up North; comp. <i>tam</i> ; <i>hkai mi bram n ni?</i> where a S. Kachin would say, <i>hpa mi tam n ni?</i>
Bran	v.	to revive, convalesce <i>bran wa</i> ; to reanimate, bring to health and strength, <i>bran shāngun ai</i> .
Brang	n.	see <i>shābrang</i> and comp. § 29.
„ ram	n.	a youth, see parts.
Bru	v.	to conduct funeral ceremonies: <i>shanhā dai Laddu wa Pungngang hpe kabung lakhwi dum nna bru mu ai</i> . see spelling-book § 29.
Bya	v.	to destroy, demolish; degrade; comp. <i>hten</i> , <i>run</i> , and <i>byak mat</i> .
Bya	v.	to show, exhibit; comp. app. II. 2.
„ dan	v.	same as <i>bya</i> ; most common form; see parts.

Byak	v.	to be spoiled.
„ mat	v.	to be ruined, destroyed; see parts.
Bye	n.	see app. IV. 3.
Byeng-ya	n:	wisdom, understanding; comp. <i>hpaji</i> and the Bur. <i>oggo</i> .
Byet	n.	a maggot; worms, as in a carcass.
Bye jau	v.	see app. II. II. (1.)
Byik	v.	to be obstructed, closed.
Byin	v.	to happen, chance, take effect; comp. words in § 69.
Bying	n.	a kind of tree.
„ tu	n.	a place where the <i>Bying</i> grows; <i>bying tu mali ai ngat</i> , see parts, and comp. spelling-book § 30.
Byawn	v.	to proceed out from; opp. to <i>lup</i> .
Byawng	v.	to melt, as wax before fire; comp. <i>tun</i> .
Byawn	v.	to lead to as a road to a certain place; <i>ndai lam wora hkran byawn</i> .

## CHY.

Chya	v.	to besmear, paint over; comp. <i>aq</i>
Chyam	v.	to try, experiment;
„ yu	v.	same as <i>chyam</i> , see parts.
Chyam	v.	to spread; to extend in all directions; to be over-spread; <i>myi-hprap limu chyam hkra htoi ka-brim ai</i> .
Chyang	v.	to be black.
Chyang	v.	to hire, as a day laborer; to serve; <i>nchyang chyang ai</i> .
Chyang	v.	to hurry; mostly used as an adv. <i>chyang chyang</i> ; comp. § 72. 2. (a;) <i>chyang chyang di u</i> , do it quickly.
Chyap	v.	to know, as a dog his master's voice; <i>dai gwi shi madu a nsen chyap ai</i> ; to be acquainted with.

<b>Chyat</b>	v.	to be narrow, close, so as to hardly admit of passage, <i>chyat ai shara</i> ; to stick, be fast as when attempting to pass a too narrow place; <i>shi chyat mat sai</i> ; comp. <i>jat</i> .
<b>Chye</b>	v.	to pick, as a fowl.
<b>Chyen</b>	v.	to divide in halves.
„ ga	v.	to split in two equal parts; see parts.
„ mi	n.	one half of a thing.
<b>Chyē</b>	v.	to know; pronounced <i>chyeng</i> and <i>chyo</i> in different localities; see Introduction 4. (2.) (b); <i>chye</i> is freely used with its couplet <i>chyang</i> ; comp. <i>Chye ning chyang</i> , the omniscient one.
„ na	v.	to know; to understand; see parts.
„ ya	v.	see parts, and comp. § 69.
<b>Chyi</b>	v.	to set fire to; comp. <i>shachyi</i> .
<b>Chyim</b>	v.	to taste.
„ yu	v.	to try by tasting.
<b>Chying</b>	n.	the common, long native drum
„ dawt	n.	a large ancient kind of drum.
<b>Chyinghka</b>	n.	a door.
<b>Chyinghkye</b>	n.	a hook, a bracket.
<b>Chying- hkyen</b>	n.	a bamboo floor; bamboo flooring.
<b>Chying- hkrang</b>	n.	the native mustard plant.
<b>Chyingnam</b>	n.	the sesamum plant.
<b>Chyip</b>	v.	to be in order; mostly used in its transitive form <i>shachyip</i> ; <i>ndai arai shachyip u</i> ; comp. § 55.
„ chyip	adv.	properly, thoroughly, <i>chyip chyip lajang u</i> .
<b>Chyu</b>	n.	lead; by some pronounced ju.
<b>Chyu</b>	v.	to depend on, to stay with; <i>ndai ma nang i chyu nga ai</i>
<b>Chyu</b>	n.	milk.
„ chyu	v.	to suck; to nurse as a baby.

Chyumlaika	n.	a book of genealogies and general information comp. Spelling book § 28.
Chyup	v.	to absorb, suck up.
Chyai	v.	to revolve, turn around as a wheel.
Chyai	v.	to do a thing for the sake of pleasure; <i>tsun chyai</i> , to have a friendly chat; <i>hkawm chyai</i> , to walk for divertimento; <i>nga chyai</i> to visit.
Chyawm	par.	see § 18 (c.)
Chyawp	v.	to wear, as a finger-ring, <i>lachyawp chyawp ai</i> .
Chyoi	v.	see <i>chye</i> .
Chyoi	v.	to be beautiful, pure, clean; trans. <i>shachyoi</i> , to beautify, make clean; to adorn.
„ chyoi	adv.	in a beautiful manner
„ pra	v.	same as chyoi; see parts.
Chyüwi	v.	to sew, join by needle and thread; comp. Bur. ချိဝီ.

## D.

Da	v.	to put, place; to cause to remain in a given position, thus, <i>jaw da</i> , <i>bang da</i> etc; comp. <i>tawn</i> . and Bur. ထား
Da	n.	a web.
„ da	v.	to weave.
„ hkaw	n.	the pole around which the warp is fastened.
„ lim	n.	a batten.
Da	v.	to cast lots; throw the dice; to gamble; comp. <i>hpaida da</i> .
Da	par.	see § 66.
„ ndaigaw	par.	used as this or these before a quotation or an enumerative discourse.
Daga	n.	a hot-bed for paddy, also called <i>hkauga</i> .

<b>Dakhpai</b>	n.	see app. II. II. (1.)
<b>Dam</b>	v.	to lose the way, <i>lam dam ai</i> ; to err, <i>dam shut</i> .
<b>Dam</b>	par.	see § 63.
<b>Dama</b>	n.	see supp. 1.
<b>Dan</b>	n.	a country; coup. of <i>mung</i> .
<b>Dan</b>	v.	to be worth, worthy of; to be acceptable; comp. <i>ging</i> and Bur. <i>ဝန</i> .
<b>Dan</b>	v.	to cut in two, as a rope; <i>sumri dan u</i> .
<b>Dan</b>	v.	to show, to indicate, point out; comp. <i>madun</i> and <i>bya</i> .
„ dan	adv.	plainly, clearly; see §§ 72. 1. (a.); 76.
<b>Dang</b>	n.	see app. IV. 3. and Bur. <i>ဝန</i> .
<b>Dang</b>	v.	to choke, smother, suffocate; comp. <i>dau</i> .
„ si	v.	to die, as by suffocation.
<b>Dang</b>	adv.	about; <i>mam dang madun dang rai nga ai</i> .
<b>Dang</b>	v.	to be able; to overcome, overpower, conquer.
„ kan	v.	to overthrow, subjugate.
<b>Danghta</b>	a.	see § 35. 2. (d.)
<b>Dap</b>	n.	a fireplace in or outside a Kachin house; <i>ntaw dap</i> , <i>lupdaw dap</i> , <i>nla dap</i> ; a camp, <i>hpyen dap</i> ; comp. Bur. <i>ဝန</i>
„ jung	v.	to prepare a camp.
<b>Dap</b>	v.	coup. of <i>hkap</i> ; comp. Introduction 9. (e.)
<b>Dap</b>	n.	ashes; <i>wan dap</i> .
<b>Dat</b>	v.	to loose, set free, liberate; comp. <i>raw</i> .
„ kau	v.	to send away as free; comp. § 64. 4.
<b>De</b>	v.	to found, build as a village or a large house.
<b>De</b>	par.	see § 22. as a verbal par. see § 61. 1. (c.)

De na	par.	see § 23.
De ai me	adv.	whenever, age after age; often <i>galoi de ai me</i> ; coup. of <i>jaw ai me</i> ; <i>de ai me hkum yu, jaw ai me hkum pru</i> .
Den	v.	to cast out, expel; mostly used in in the form <i>shaden</i> .
Dep	v.	to reach up to a thing; <i>dep n ni?</i> can you reach it.
Di	v.	to do, make, form, fashion; often used as an auxiliary; <i>galaw di, pyau di</i> .
Di	v.	to close the eyes <i>myi di</i> .
Di	v.	to set aside, leave out as one of a party.
„ da	v.	see part; <i>nchyang ngai mi ngai di da na</i> .
Di	v.	to pick, as fruit from a tree or flowers from a stalk.
„ hkrat	v.	to pick and throw down; to fall from a height.
Di	n.	the common rice pot.
„ bu	n.	a large bowl, or pot.
Di	n.	an egg, see <i>udi</i> .
„ di	v.	to lay an egg.
„ kawp	n.	the shell of an egg.
Dik	v.	to be satisfied, <i>myi dik, ai</i> ; to be complete, fulfilled, <i>ahkying dik sai</i> .
Dim	v.	to obstruct, hinder, prevent.
„ da	v.	see parts.
Din	adv.	see § 74 (a.); <i>hka nang de din nga ai</i> , in this case <i>din</i> may be translated as a noun, an intervening space.
Din	v.	to put on shoes <i>kyepdin din ai</i> ; comp § 56. 2. (f.)
Ding	v.	to be straight, rectilinear; in a moral sense to be honest, upright, true; comp. § 6. b.

Ding bat	n.	an arch; see part.
Dingda	n.	the south; comp. <i>nda</i> .
„ ding	adv.	see § 76, and comp. <i>man man</i> .
„ dung	n.	the north; also length in opposition to breadth.
„ dung	a.	see § 35. 2. (d); also pronounced <i>dingtung</i> .
„ gam	n.	a locust; <i>ding gam yaw</i> .
„ grin	v.	to be firm, durable, permanent.
„ grup	v.	to cover, as with a net; <i>sungawn kabai dinggrup</i> .
„ khu	n.	a family; all within a house.
„ „ la	n.	a married man; also called <i>hting-gawrawn ai wa</i> .
„ hkru	n.	a bamboo drinking vessel.
„ hkrawn	v.	to pass through as a pole through a basket.
„ la	n.	an old man.
„ man	a.	honest, true; see parts.
„ nyē	n.	retribution; a woe;
„ „ hkrum	v.	to suffer punishment, or woe.
„ nyawm	v.	to bend low, squat; Bur. ၆၄.
„ ru	n.	see Introduction 9. (a.)
„ sa	a.	old; comp. <i>usa</i> .
„ sa	v.	to do with full determination, <i>dingsa sa nna galaw</i> .
„ si	v.	to beckon; question by a sign.
„ si	n.	a small bell.
„ sing	n.	the common small lizard.
„ tawk	v.	to cut across; go a short road.
„ „ dan	v.	to shorten, abbreviate as in speaking.
„ hta	n.	the world in which we live, <i>dinghta ga</i> , as distinguished from <i>katsan ga</i> ; also called <i>chyinghta ga</i> .
Dip	v.	to press on or down.
Dip	v.	to force a person to do a thing; comp. <i>kāmyet</i> .



Dit	v.	to nail, fasten with a nail; to drive as with a hammer.
Du	n.	the neck.
Du	n.	a chief.
Du	v.	to arrive, come to a place.
„ hkra	adv.	see § 74. 2.
Du hkra } lādaw }	n.	see app. III. 1.
Dum	v.	to remember, be conscious of; to feel; comp. <i>hprang</i> .
Dum	n.	a bin, granary; <i>mam dum</i>
Dum	v.	to play an instrument, <i>sumhpyi dum</i> ; <i>bau dum</i> ; to clap the hands <i>lata dum</i> .
Dum	n.	see app. IV. 1.
Dum- brung etc. }	a.	see § 40. Rem.
Dumka	n.	an ornamental bamboo case, as for a fan; from <i>mlum</i> and <i>ka</i>
Dum- hpawng }	n.	a temporary collection of small houses; see parts.
Dumsa	n.	a nat-priest; see Introduction 8—10. v. to perform the duties of a dumsa, also called <i>dumsa galaw</i> .
„ „ sha	v.	to receive the pay of a dumsa.
Dumsi	n.	a porcupine.
„ „ prung	n.	the spines or quills of a porcupine.
Dumsu	n.	a cow.
„ „ kasha	n.	a calf; see § 12. 2. (a.)
Dung	v.	to sit; to perch.
Dungji	n.	flour as used at a nat offering.
Dup	v.	to pound, crush by pounding; to set in order by pounding; <i>N-gawn wa lāmu ga hpe dup sai</i> .
Dut	v.	to break off; to break as by pulling.
Dut	v.	to sell; opp. to <i>māri</i> .
Dai	v.	to be sharp; Cowri jung.
Dai	a.	see § 35. 2. (a.)

Dai	pro.	see § 51. (b.)
Dai	adv.	for <i>dai</i> with adverbs of time see §§ 72. 2. (e.); 74. 1. for adv. of comparison see § 78.
„	conj.	see § 85.
Dai	n.	the navel; see <i>shadai</i> .
„ daw	v.	to be born; lit. cut the navel.
„ „ shāra	n.	place of birth.
Dau	v.	to kill by hanging.
Dau	v.	to be entangled; comp. <i>khang</i> .
Daw	n.	a pack, a load on a beast of burden; also the basket used.
Daw	par.	see § 62. 4.
Daw	v.	to break; divide in certain parts; n. a part, division.
Daw	v.	to have something in common; to be related; Bur. <i>coos</i> .
Daw	n.	a post; see <i>shadaw</i> .
„ hkrawing	n.	a staff; comp. <i>sumdoi</i>
„ hpum	n.	the large post in front of a Kachin house.
Dawm	v.	to take back, withdraw as a thing offered; <i>dawm la</i> .
Dawn	v	to geld, castrate, as fowls; (Shan) comp. <i>dawng, mawn</i> .
Dawn	v.	to angle comp. <i>hkan, hkwi</i> .
Dawng	n.	see app. IV. 2.
Dawng	v.	to suddenly project out from; to become visible, <i>dawng pru</i> .
„ hkawn	n.	a flag, banner; sail of a boat.
Dāgam	v.	to swear; take an oath; to curse.
Dāgup	v.	same as <i>dinggup</i> ; to bow down.
Dāgraw	v.	to put on, as a finger-stall.
Dāram	adv.	see § 78.
Dāren	n.	dysentery; <i>daren ren</i> , v. to suffer from dysentery.
Dāru	v.	to rebuke, scold, threaten, warn.
Dāru	v.	to butt; <i>daru hkat</i> ; <i>bainam daru hkat ai</i> .
Dru	a.	great, excellent; coup. of <i>mdgam</i> .

Dāsik	n.	a stamp, a seal; Bur. ၵၵၵ; also pronounced <i>dāsik</i> .
„ kap	v.	to stamp, seal; also called <i>dāsik daw</i> .
Dwi	v.	to be sweet.
Dwi	a.	see § 40. (b).

G.

Ga	n.	the earth; the form <i>aga</i> is also used; also soil or a division of land; comp. mung.
Ga	par.	see §§ 55. (c, d;) 61. 1. (a,) 4; 64. 5.
Ga	v.	to cleave; split lengthwise.
Ga	n.	a word; speech, language; v. to speak <i>ga ga ai</i> .
„ law	v.	to quarrel; usually <i>wa law ga la</i> ; n. a quarrel, contention.
„ lächyum	n.	meaning, sense, import of a word.
Gam	n.	see § 11. Rem; app. I.
Gam	v.	to avoid, refrain, abstain from.
Gam	v.	to be lucky, fortunate: <i>gam rawng ai wa</i> ; comp. Bur. ၵၵ.
Gan	n.	property, wealth; <i>sut gan</i> .
Gang	n.	steel.
Gang	v.	to pull, draw, tug; comp. <i>karawt</i> .
Gap	v.	to fire as a gun; to shoot as an arrow; <i>pala gap</i> .
Gap	a.	see § 40. b.
Gat	n.	a bazaar; (Shan.)
Gat	v.	to sow, scatter around; <i>nli gat ai</i> .
Gat	n.	a bee; see § 30.
„ baw	n.	wax.
„ nu	n.	a hornet; also <i>gatnu ladung</i> .
Gin		a general preformative; comp. § 6. b.
„ di	adv.	see § 80. 3.
„ digram	n.	a spider.
„ hka	v.	to distinguish, discriminate separate.

„ hkrang	adv.	back and forth, to and fro; <i>gin-hkrang hkawm ai.</i>
„ sup	v.	to play as a child.
„ htawng	n.	see app. III.
Ging	v.	to be worthy, deserving; often used with <i>dan</i> ; <i>ging dan.</i>
Gingwang	n.	suburbs, circumjacent parts, as around a village; a district.
Gu	v.	to be full, complete; to have arrived, used of time, <i>ahkying gu ai.</i>
„ gu	a.	see § 35. 2 b.
Gum	v.	to bow the head or body,
Gum		a preformative; see § 6. b.
„ ba	n.	elephant grass as used by the nat-priests; <i>gumba gungji.</i>
„ din	n.	a ball, a globe; v. to round, make globular; also to collect, gather in a heap. comp. <i>lahkawu.</i>
„ gai	n.	an old woman.
„ gum	a.	see § 35. 2. d.
„ gun	n.	guardian nats; <i>gumgun gumphai</i> ; see parts.
„ lau	v.	to cause mischief, to trouble; n. a mischief-maker, a rebel, an unruly person; <i>shi gumlau kaba rai nga ai.</i>
„ lawt	v.	to jump up and down as for joy.
„ hpan	n.	a fortune-teller; a creator, <i>gumlan gumhpan</i> , see parts.
„ hpraw	n.	silver; money.
„ ra	n.	a pony, a horse.
„ ring	n.	a blessing, favor; <i>gumring gumrat.</i>
„ rit	n.	a necklace; a silver ring worn round the neck.
„ rawng	v.	to be proud, puffed up, arrogant; n. pride.
„ rawt	v.	to creep, crawl as a snake; <i>gumrawt hkawm ai.</i>

Gun	v.	to carry a burden on the back; to carry as money, a small knife etc. comp. <i>hpai</i> ; to suspend from the shoulders.
„ mīga	n.	the side of a Kachin house set apart for the women, and store-rooms; opp. to <i>lup taw mīga</i> .
Gung	v.	to tempt, entice, decoy; comp. <i>lau</i> .
Gung	n.	poison; comp. <i>tuk</i> .
Gung	v.	to be mature, ripe, fully developed; see <i>kung</i> .
Gup	v.	to put on and wear as a hat; <i>kagup gup ai</i> .
Gai	n.	the Kachin ginger plant, of which there are several kinds; <i>gai dawt</i> , <i>gai gyeng</i> , <i>gai ji</i> , <i>gai hkaw</i> etc.
Gaida	n.	a widow.
Gau	v.	to walk as on a rail or rope; see Introduction 9. c.; to cross as a narrow bridge; comp. Bur. <i>q̄i</i> .
Gaw	par.	see §§ 18; 61. 1. c.; 63, and 64. 5.
Gaw	v.	to fill up as holes or depressions in a road; <i>lam hku gaw ai</i> .
Gaw	v.	to peel, take off as the bark of a tree; <i>hpun hpyi gaw ai</i> .
Gaw	v.	to found, lay a foundation, erect, build; <i>nta npawt gaw ai</i> .
Gawmai	n.	misfortune, calamity; defilement, pollution; the usual form is <i>gaw-mai gawsha</i> .
Gawk	n.	a room.
Gawm	n.	a large deep drinking vessel.
Gawn	v.	to relate, narrate minutely as a tradition or history; see <i>ahtik</i> .
Gawn	v.	to consider, inquire into; comp. <i>sawn</i> and <i>pdgawn</i> .
Gawng	n.	a spinning-wheel; a machine.
Gawngngu	n.	a pagoda.
Gawp	conj.	see § 8 7

Gawt	v.	to drive as cattle, <i>dumsu ni nau gawt yang gaw si na ma ai</i> ; to drive as a caravan.
Gawt	v.	to destroy; punish, avenge; to ravage in fierce anger; <i>nat gawt ai</i> ; <i>shāraw gawt ai</i> .
Goi	v.	to swing; <i>n-goi goi ai</i> .
Gāde	adv.	see § 80. 2, and 5; 81.
„ dun	v.	to be short; opp. to <i>galu</i> .
Gādaw	v.	to compare; to be alike, to resemble, (Cowrie) comp. <i>kazawt</i> .
„ dawng	a.	steep; hilly; <i>lam gadawng</i> .
„ doi	v.	to cut, to clip; mostly used by the Cowries; comp. <i>dan</i> .
„ ja	adv.	see § 83.
„ le	pron	other; <i>masha gale</i> . n. a part remaining.
„ li	v.	to put on and wear as a necklace; <i>gumrit gali ai</i> .
„ lu	v.	to be long.
„ lu	v.	to roll around as in dust, wallow as in mud; also to daub. steep as in a fluid. comp. Bur. <i>q̄</i> .
„ lu	v.	to recall, bring up again, as an old nearly forgotten debt, <i>hka galu ai</i> ; to call for vengeance, <i>sai</i> , or <i>tsu galu ai</i> ; to repeat itself, as a misfortune, <i>gawmai gawsha galu ai</i> .
„ lun	v.	to thrust, pierce, as with a spear; <i>ri hte galun u</i> .
„ lai	v.	to change, as clothing, comp. <i>kahti galai</i> ; to exchange, barter.
„ lau	v.	to turn over; to roll over, to roll, <i>gale galau</i> ; to be unsettled, inconstant, without certainty.
„ law	adv.	see Introduction 4. 2.
„ law	v.	to do, work, labor, <i>amu galaw</i> ; to serve, provide, <i>galaw jaw</i> , or <i>galaw ya</i> .

Gälaw	v.	to pacify, settle, as a quarrel, <i>n-gung galaw ai</i> ; to pay indemnity, as for a broken marriage vow, <i>ngai e n la teng yang galaw mi</i> ; to pay a certain sum to an elder sister, who according to Kachin custom is disgraced by her younger sister being asked in marriage, <i>kana hpe galaw na</i> ; money or other articles thus given are called <i>shingkawt ai ja</i> .
„ law ja	n.	indemnity paid, as for a broken marriage vow.
„ loi	adv.	see §§ 74. 3. 80. 1.
„ mai	v.	to strike with the back of a knife or sword, <i>n-gung gāmai</i> .
„ nung	v.	to delay; to be slow in acting; comp. <i>lanyan</i> .
„ noi	adv.	see § 79.
„ ra	pron	see § 50.
„ ra	v.	to be happy, to rejoice; see <i>kabu</i> .
„ ri	v.	to shake, as from a chill; to tremble.
Grin	a.	unalterable, immutable, unchangeable; <i>dinggrin</i> .
Gäru	v.	to shout, yell, raise a war-cry; comp. <i>mārawn</i> .
Grup	postp	see § 84. adv. around, in a circle, on every side.
Gärai	adv.	see §§ 64. 7. b; 74. 2.
Gärai	adv.	see §§ 79. and comp. <i>ja ja</i> .
Grau	n.	a dooly, a litter.
Grau	a.	see § 42; adv. see § 78.
Gäsät	v.	to fight, engage in a combat; comp. <i>sat</i> .
Gäten	adv.	see § 80. 1.
Gwi	n.	a dog; Bur. <i>cg</i> .
Gyi	v.	to fall in, as a river bank,
Gyin	v.	to be pressing, urgent, serious; to be shortened; <i>shāgyin</i> .

Gyip	v.	to be faded, wilted, shrunken; comp. nyip.
Gyit	v.	to tie, bind, <i>sumri hte gyit u.</i>
Gyoi	a.	unstable, changeable, unsettled.

## J.

Ja	v.	to be hard opp. to <i>kya</i> ; a. strong, hard, intense, comp. <i>n-gun ja ai</i> ; <i>myit ja ai</i> ; <i>jan ja ai</i> , etc.
„ ja	adv.	see § 79.
Ja	v.	to draw or bring water, <i>hka ja ai.</i>
Ja	n.	gold; property; the amount ne- cessary to procure a woman in marriage.
„ li	n.	a chief, or other male members of a community; N. L.
„ teen	n.	females, especially of a chiefs household so addressed by the <i>nats</i> .
Ja	v.	to open the mouth widely; thus <i>ja la</i> , to gape.
Jan	n.	a respectful female designation; <i>ngai jan</i> , my wife, or my (elder) sister; comp. supp. 1.
Jan	n.	the sun; also the sun nat; <i>jan ni</i> , the sun nats.
„ kädang	n.	for this and other divisions of time, see app. III. 3.
„ mai	v.	to shine, emit light.
„ shu mäyu }	n.	an eclipse; lit. the sun swallowed by a frog.
Jang	adv.	see § 74. 2.
Jang	n.	a steelyard, a Roman balance; (Chinese.)
Jang } htung }	n.	the second spokesman in a mar- riage affair.
Jat	v.	to add on to, increase, augment.
Jat	v.	to stick temporarily as on sand or in mud; <i>li jat mat sa</i> ; comp. <i>māra</i> .



Jap	v.	to be hot, pungent to the taste; comp. <i>majap</i> .
Je	v.	to tear, rend, as clothing, <i>je kau as</i> .
Jen	v.	to hang up, suspend as a skin when drying in the sun.
Jen da	v.	see parts.
Jep	v.	to prevent, hinder, prohibit by law or action.
Jet	v.	to hinder, prohibit, forbid, as a child from doing a thing.
Jëyang	v.	to draw an inference; pass an opinion; to judge.
Ji	n.	coup. of nat; <i>ji jaw nat jaw ai masha</i> .
Ji	n.	see supp 1.
Ji krawng	n.	a mosquito.
„ nu	n.	the common fly.
Ji nma	n.	time before the present order of things; see Introduction 9. b.
Jik	n.	see app. IV. 3.
Jin	v.	to be ready, as for work, or as food for eating; comp. <i>hku</i> ; <i>shat jin sa ni?</i>
Jing	v.	to vie, emulate compete, contend for superiority; <i>gat jing yu ga</i> , let us compete in running; also pronounced <i>hkying</i> .
Jing hkam	n.	the large horse-fly.
Jinghku	n.	a friend; <i>jinghku jing-yu ni</i> , friends.
„ „ hku	v.	to make friends.
Jinglam	n.	the trunk of an elephant.
Ju	v.	to burn, as wood, <i>hpun ju ai</i> ; to roast over a fire, <i>shan ju ai</i> ; to offer a chicken or hog to a nat, <i>u ju, wa ju</i> .
Ju	n.	a thorn.
„ ju	v.	to penetrate, prick as a thorn; to be pricked by a thorn.

Ju	v.	to snatch, to seize abruptly and repeatedly, <i>sharaw ju ai majaw u. wa ma sai</i> ; fig. to be impudent, brazen, grasping, <i>ju ai wa</i> , comp. <i>nju</i> .
Ju mäjat	a.	endless, unceasing, everlasting.
Jum	v.	to take hold; to hold, grasp, seize.
Jum	n.	salt.
Jumphä	n.	a band, strap by which something is carried; also pronounced <i>jingpha</i> .
Jun	v.	to happen in accordance with prediction or wish; <i>myihtoi ga jun ai</i> ; <i>mätsa ga jun ai</i> ; comp. <i>dik</i> and <i>yam</i> .
Jun	v.	to raise as a post of a new house.
Jung	v.	to be sharp; (Cowrie;) see <i>dai</i> .
Jung	v.	to be set, firm, established; <i>myit jungai</i> ; <i>mächyi jungai</i> , a chronic disease; comp. <i>noi</i> .
Jut	n.	a corner.
Jai	v.	to spend, as money; to be current as certain kind of coined money; <i>dai law gumhpraw nang z n. jai lu ai</i> .
" wa	n.	see Introduction 8—9.
Jau	a.	early.
" jau	adv.	early, in good season; comp. § 73.
Jau	par.	for words in <i>Jau</i> , see app. III. II. 3.
" gawng	n.	a man skilled in any art; <i>ndan jau-gawng</i> an archer.
Jau	v.	to serve as before a chief or at a special occasion comp. <i>päjau</i> .
Jaw	v.	to give, because requested or otherwise inclined; comp. <i>ya</i> .
Jaw	n.	see app. IV. 3.
Jawm	adv.	together, in company, in union; <i>jawm galaw mu</i> ; <i>jawm sha mu</i> ; <i>nanhte jawm sa mä su</i> .

Jawn	v.	to ride a pony or in a carriage; <i>gunra jawn ai; leng jawn ai.</i>
Jawng	v.	to engage in rivalry; to compete, contend, <i>amu galaw jawng ai</i> , also pronounced <i>shing jawng</i> ; comp. <i>jing</i> .
Jawng	n.	an umbrella; comp. Bur. ချိး:
Jawng	n.	a school, monastery, Bur, ချိး:
Joi	n.	see app. IV. 1 and 4.
Jā		see Introduction 6 and § 55.
Jābu	n.	liquor drawn from the rice ( <i>tsa</i> ) after the best part ( <i>māchyan</i> ) has been prepared, or drawn.
„ hka	v.	to separate, disunite; comp. <i>hka</i> ,
„ hkan	n.	a fresh water crab.
„ hku	n.	juice, sap of vegetables.
„ hku	a.	the number nine; <i>jāhku shi</i> , ninety.
„ hkyi	n.	the barking deer; Bur. ၵ.
„ hkyawn	n.	a wolf.
„ hkrai	n.	an orphan.
„ nun	n.	the mother of N-gawnwa; Kachin tradition.
„ hpu	n.	the price, cost, charge, worth of anything; comp. <i>hpu</i> ,
„ hpawt	n.	the morning.
„ rang	n.	a threshing floor.
„ re	n.	see. app. IV. 3.
„ rit	n.	a frontier, boundary; <i>lama ga jarit</i> .
„ ru	n.	native liquor.
„ rawp	n.	a Burmese zayat.
„ hte	n.	cause, occasion, provocation; <i>shi</i> <i>jāhte tam ai</i> ; comp. <i>māra</i> .
„ hten	v.	to destroy, injure; comp. <i>hten</i> .
„ „ läbye	n.	a cripple; a lame person.
„ htuk	v.	to adjust, put in order, comp. <i>htuk</i> ; to spell.
„ htum	n.	see app. III. 2.
„ htung	n.	a great <i>nat</i> , much feared among all the Hill-tribes of U. Burma.
„ htai	n.	a mat for a floor or a bed.

Jā htau	v.	to shout, call aloud; comp. <i>garu</i> . adv. loudly, <i>jahtau shaga u</i> .
„ wat	v.	to force, as money, on false pre- tence; to pick up a grievance; to accuse wrongly for the sake of causing trouble.

## K.

Ka	v.	to write; <i>laika ka ai</i> ; <i>ka da</i> , to compose, see parts.
Ka	v.	to embroider, <i>maka ka</i> ; mark with different colors.
Ka	v.	to dance, Bur. ∞; comp. <i>manau</i> .
Ka	n.	a basket; a wicker basket; the Bur. ḡḡ; comp. <i>shingnoi</i> .
Kam	v.	to believe, have faith in; comp. <i>sham</i> , and <i>makam</i> .
Kam	v.	to be willing, disposed, inclined, <i>ngai kam galaw na</i> ; comp. <i>mdyu</i> , and § 70. 2.
Kamhtaw	postp	for, on account of; comp. <i>matu</i> and <i>mara</i> .
Kan	n.	sulphur, brimstone.
Kan	n.	the stomach, abdomen.
„ mase	v.	to have a motion of the bowels; to have diarrhoea.
Kandang	n.	a carrying-pole such as used by coolies.
„ leng	n.	a yoke for oxen.
Kang	v.	to be stretched, tight, tense, opp. to <i>nu</i> ; comp. <i>shakang</i> .
Kang	v.	to go free, escape as when fired at; <i>gap rai ti mung kang nna n</i> <i>hkra ai</i> ; comp. Bur. ∞ḡ.
Kang	n.	custom, duties paid on goods; comp. Bur. ∞ḡ.
Kang	v.	to be dry, as rice dried in the sun; <i>n-gu kang ai</i> .

Kap	v.	to build as a house or a village, <i>nta kap, kahtaung kap</i> ; to stick, adhere to, comp. Bur. <i>ṁṁ</i> .
Kat	v.	to be satisfied; comp. <i>hkru</i> .
„ kat	adv.	enough, in a sufficient degree; <i>anhṭe hkru hkru kat kat sha ga ai</i> .
Ke	v.	to be wet, moist; comp. <i>madi</i> (Cowrie.)
Kinding	n.	a figurative name for the earth; see Spelling-Book § 27.
Ku	n.	a bed, <i>yup ku</i> ; a table <i>sha ku</i> ; a platform; Bur. <i>ṁ</i> .
Ku	v.	to trust in; to pay respect, to wor- ship; comp. <i>naw</i> .
Kum	v.	to put up a partition, wall; <i>sha- kum kum ai</i> .
Kumba	v.	to fold, double, crease; <i>paneṣ kum- ba u</i> .
Kumbai	n.	the spleen; also pronounced <i>kan- bai</i> or <i>kanpai</i> .
Kumgyin	n.	a cucumber.
Kumla	n.	a sign, token, indication; <i>nta ga- law na kumla nga</i> .
Kumhpa	n.	a present, gift and offering as to a nat.
Kumtaw	n.	the man who follows the <i>Nau- shawng</i> in a dance.
Kun	par.	see § 65. 7.
Kung	v.	to be mature; same as <i>gung</i> .
„ dawn	v.	to praise, comp. of <i>shakawn</i> .
Kaidawn	n.	a capon. (Shan.)
Kau	v.	to throw away, give up, abandon, part with; comp; § 69.
Kau mi	a.	some: usual form <i>nkau mi</i> .
Kaw	par.	see § 20.
Kawng	n.	a tusk.
Kawng	n.	a hill.
Kawp	n.	a crust, rind, shell.
Kawp	v.	to abate, cool down; <i>masin kawp ai</i> .

<b>Kawai</b>	v.	to be hungry, n. hunger, <i>kawai hpangkara hkrum ai</i> .
<b>Koi</b>	v.	to go out of the way; turn aside from; avoid.
<b>Kāang</b>	n.	a middle, midst, centre, <i>kāang tsap u</i> .
„ „ <b>hkup</b>	v.	to divide in two equal parts; to have reached the half as of a road, <i>lam kāang hkup ai</i> .
„ „ <b>hkrāwng</b>	v.	to divide in halves.
„ „ <b>hpan</b>	v.	to put a thing so as to balance.
„ „ <b>shingra</b>	n.	the traditional home of the first human beings; <i>Kāang Shingra qa kaw nna du ai len</i> .
<b>Kāup</b>	v.	to cover; catch as fish with a casting-net.
„ <b>ba</b>	a.	big, large, great; opp. to <i>kaji</i> ; <i>kaba wa</i> , v. to grow.
„ <b>bu</b>	v.	to rejoice, be glad, happy; <i>kabu gāra</i> .
„ <b>bun</b>	n.	the winged white ant, eaten by the Kachins.
„ <b>bung</b>	n.	the death-dance; coup. of <i>lahkwī</i> ; see Spelling Book § 29.
„ „ <b>dum</b>	v.	to play and dance the death-dance; comp. <i>ndaw</i> .
„ <b>brim</b>	v.	to be bright, shining; <i>kabrim rai nga ai</i> .
„ <b>brawng</b>	v.	to act roughly; to stir up a tumult; to be unruly.
„ <b>bye</b>	v.	to step on, tramp on.
„ <b>byaw</b>	v.	to cook, soften by cooking.
„ <b>dum</b>	v.	to whisper; speak with a suppressed voice; comp. <i>kāhte</i> .
„ <b>dai</b>	pron.	see §§ 50. 52.
„ <b>dawn</b>	v.	to be rambling, incoherent, broken, without order; <i>ndai ma hti kadawn ai</i> .

Kādawng	v.	to stumble, fall, be upset.
„ ga	pron	other, another, not this but the contrary, opposite.
„ gam	n.	clay.
„ gat	v.	to run; to flee; comp. <i>gat</i> .
„ gyi	n.	the yellow beads, usually worn by a chief; beads, in general.
„ ja	a.	good, well; proper, agreeable; <i>n kaja</i> , bad, unwell, improper.
„ jam	v.	to confuse, create trouble; to act contrary to law or order <i>kajam galam amu galaw ai wa</i> .
„ ji	a.	little, small, unimportant; opp. to <i>kaba</i> ; <i>kaji wa</i> . v. to grow small; <i>kaji sha</i> , adv. a little, in a small degree or quantity.
„ jet	v.	to be very hot; <i>jan nau kajet ai</i> .
„ jai	v.	to be rumored, spoken about; to be famous, noted.
„ „ gum- hkawng	n.	publicity, notoriety, fame; a. famous, etc., <i>kajai gumhkawng gara ai</i> (or <i>tsaw ai</i> ) wa, a man who seeks fame or notoriety.
„ jau		v. to catch, as anything blown away by the wind.
„ jawng	v.	to be startled, scared; to twitch nervously.
„ kang	v.	to roast, toast, bake by a slow fire; Bur. ∞ε.
„ hkyin	v.	to put or collect into heaps; to crowd together as several families into the same house; also to marry a deceased brother's wife; <i>gaida kahkyin</i> , same as <i>gaida hta</i> .
„ la	n.	see app. III. 2.
„ lang	n.	a kite, a hawk; also pronounced <i>galang</i> ; see lang.
„ lang	adv.	see § 74. 2. and comp. <i>lang</i> .
„ leng	v.	to lie down, to recline, <i>yup kaleng ai</i> ; comp. <i>taw</i> .

Kālep	v.	to slice; to cut into parts.
„ man	adv.	see § 76 and comp. <i>man</i> ; this term is more and more used as the Bur. မောင်မောင်
„ mu	v.	to struggle, <i>kāmu hkat ai</i> ; to force against one's will; comp. <i>kāmyet</i> .
„ myet	v.	to hit, as when anything falls upon anyone, <i>dai hpun ngai hpe kāmyet ai</i> ; to force, induce by force; comp. <i>dip</i> .
„ na	n.	see § 27. and supp. 1.
„ nan	v.	to cling to, follow as a child its mother.
„ nang	adv.	see § 80. 2.
„ ni	adv.	see § 83.
„ ning	adv.	see § 80. 3.
„ „ } „ nang }	adv.	any-where, every-where.
„ nu	n.	see § 27. and supp. 1; comp. <i>nu</i> ; figurative usage: the main idea or stay, the principle part, the first cost; <i>wan Jinghpaw ni a kānu rai nga ai</i> ; <i>ga kānu hkrai hkrai tsun u</i> .
„ nut	v.	to go backwards, recede, draw back; <i>kanut wa</i> .
„ nau	n.	see supp. 1.
„ nawn	v.	to associate with, to accompany, implying intimacy.
„ nawng	v.	to thrust, push, press against with force.
„ nawng	v.	to be swarming, to abound as the sea with aquatic creatures.
„ nga	v.	to bend or shake as the head, to bend backward a little; comp. <i>nga</i> .
„ ngat	v.	to shake back and forth; to shake as the hands.
„ ngai	v.	to remove; to put out of the way.
„ pa	v.	to mend, to patch as old clothes.



Kāpat	v.	to close, obstruct as a road or passage.
„ put	v.	to pack as earth around a post; to fill as a grave.
„ paw	v.	to break open; explode with a sharp crack or sound.
„ prep	v.	to itch; to feel a hot, itching sensation.
„ pru	v.	to indurate, harden; temper as steel.
„ hpa	n.	the shoulder, also called <i>lapha</i> .
„ hpu	n.	see <i>hpu</i> and supp. 1.
„ hpret	v.	to strike with the flat of the hand.
„ hpru	n.	a covering for rain, made of <i>kai-du</i> leaves; also called <i>dwi</i> .
„ hpraw	v.	to be full of sores; <i>shi hkum ka-hpraw hpye ai</i> ; n. sores.
„ ra	n.	hair of the head; comp <i>mun</i> .
„ ra	v.	to shake, vibrate; comp. <i>shāra</i> .
„ ran	v.	to divide, apportion, distribute; <i>karan lajan</i> , same as <i>karan</i> ; <i>karan da</i> , <i>karan jaw</i> , see parts.
„ rang	v.	to bring to an edge; sharpen as an edge-tool; <i>nhtu karang u</i> .
„ rap	n.	the lower screen over a Kachin fire-place; comp. <i>lupding</i> .
„ ren	v.	to be lonely; to be in mental unrest, <i>myit karen</i> .
„ ri nkri	n.	trouble, anxiety.
„ ring	n.	simple, unaffected, in the natural state; usually <i>karing karang</i> ; <i>nang karing karang ai masha hkrai hkrai</i> .
„ ru	v.	to shake up and down, as when washing a bottle.
„ rum	v.	to help, assist, aid.
„ rau	v.	to dry, over a fire, <i>mam karau ai</i> ; <i>shan karau ai</i> .
„ rawt	v.	to pull, drag, haul.

Kāroi	u.	bamboos placed outside a Kachin house to indicate that some one is dead, and not yet sent to the nat-country; also pronounced <i>garoi</i> .
„ „ jung	v.	to make a <i>karoi</i> , see parts; also called <i>karoi roi</i> .
Kra	v.	to warm one's self by fire or in the sun; <i>wan kra, jan kra ai</i> .
Kra	v.	to project, protrude, jut out.
Kran	v.	to cut off as a tree close to the ground; <i>hpun kran kau ai</i> .
Krang	n.	an altar; used mostly in the N. L. comp. <i>hkungri</i> .
Kre	v.	to finish, bring to a close; the form <i>shakre</i> is mostly used.
Kri	n.	pith of a tree; also the inner solid substance of a tree, <i>hpun kri</i> .
Krin	v.	to be bare, naked, vacant;
Krum	v.	to cut off, prune, lop as superfluous branches, <i>si mat ai lakung lakying ni shi krum kau ai</i>
Kru	a.	the number six; comp § 35. 3.
Kraw	n.	the chest, or the part of the body just below the chest, regarded as the seat of the affections; usual form <i>kraw lawang</i> , but also called <i>krawny lawang</i> .
Krawk	v.	to dig, as into a tree; to excavate hollow out, form a cavity, as in a rocky mountain side.
Kāsa	n.	a messenger of a chief; an ambassador.
„ si	n.	a pattern; a model for imitation; <i>kāsi kamang</i> .
„ suk	v.	see § 71. 2.
„ sha	n.	a child; <i>kasha alat</i> , the first born male child; <i>kasha hpungdim</i> , the last born child.

Kāshin	v.	to wash the hands or body, <i>kāshin kamun</i> ; comp. <i>myit</i> and <i>hkrut</i> .
„ shin	v.	to dislocate as a joint; also to sprain, comp. <i>kāyaw</i> .
„ shu	n.	a grand-child; see supp. 1.
„ shu	v.	to cool, as by putting a hot iron into water; <i>gang kāpru ai shaloi kashu káu ai</i> .
„ shun	v.	to wrest, take by force, coerce, <i>kashun la</i> ; comp. <i>shanyen</i> .
„ „ kāshe	n.	robbery; extortion, violence.
„ shung	v.	to be cold; to freeze.
„ „ ta	n.	see app. III. 1.
„ shawt	v.	to slip, lose foot-hold; <i>nye lāyaw kashawt ai</i> .
„ ta	adv.	see § 75.
„ ta	n.	nothing, not any thing, <i>kata n nga ai</i> ; a. destitute, stripped, empty; <i>kānu kāwa kata ai masha; gunhpraw kata nga ungai</i> ; v. to be free from, not guilty of. <i>ru kata hka kata ai wa</i> ; postp. without, wanting.
„ tawng	v.	to stumble, as over an obstacle; to fall as on a slippery road.
„ hta	adv.	see § 75.
„ htam	v.	to cut; chop, as with an ax or sword.
„ htan	n.	the forehead; also pronounced <i>lihtan</i> .
„ htap	v.	to add by placing one on another; comp. <i>htap</i> and Bur. ဝေ.
„ hte	v.	to whisper, <i>tsun kahte ai</i> .
„ htet	v.	to be warm, hot; comp. <i>kūjet</i> , <i>jan ja</i> , and <i>lum</i> .
„ hti	v.	to sneeze.
„ htigālai	v.	to change as clothing; n. a change as of clothing.
„ hti gāri	v.	to be grasping, close-fisted; harsh, rigid, austere.

<b>Kāhtawng</b>	n.	a village; comp. <i>mdre</i> , and <i>htawng</i> .
„ <b>tse</b>	n.	see supp. 1.
„ <b>tsan</b>	v.	to sift.
„ <b>tsan</b>	n.	the realm of the dead, the Hades in Kachin tradition; <i>katsan ga</i> , opp. to <i>dinghta ga</i> .
„ <b>tsap</b>	v.	to winnow by tossing up and down.
„ <b>tsi</b>	v.	to be cool; <i>ntsin katsi jaw e</i> .
„ <b>tsi</b>	v.	to be silent, void, solitary.
„ „ <b>kütsan</b>	a.	empty; void, solitary.
„ <b>tsing</b>	v.	to be green, raw, unripe.
„ <b>tsing si</b>	v.	to be withered as a limb; to be palsied, <i>lagaw lata katsing si ai masha</i> .
„ <b>tsu</b>	v.	to roll up, as a mat.
„ <b>tsut</b>	v.	to wipe, clean or dry by rubbing.
„ <b>wa</b>	n.	for nouns in <i>wa</i> , such as <i>wa doi</i> , <i>wa di</i> , etc., see supp. 1.
„ <b>wa</b>	n.	bamboo.
„ <b>wa</b>	v.	to bite, as a dog; comp. <i>makra</i> ; also to ache, <i>kawa machyi ai</i> .
„ <b>wan</b>	v.	to go around as for inspection or visiting; <i>kawan hkawm ai</i> ; <i>ka-wan yu ai</i> ; to encircle; comp. Bur. <i>oſ</i> .
„ <b>wut</b>	v.	to blow, as with the mouth.
„ <b>waw</b>	v.	to lift, elevate from the ground.
„ <b>ya</b>	n.	to itch; <i>kaya ana</i> ; n. itch.
„ <b>ya</b>	v.	to be ashamed; bashful n. shame.
„ <b>yan</b>	v.	to go or draw in a long straight line; comp. <i>yan</i> .
„ <b>yat</b>	v.	to strike lightly; comp. <i>anu</i> .
„ <b>yin</b>	v.	to turn about, turn around; change as the mind <i>myit kayin ai</i> .
„ <b>yun</b>	v.	to leak as a house or vessel.
„ <b>yau</b>	n.	see app. III. 3.
„ <b>yau</b>	v.	to mix; to unite by mixing.

Kāyaw	v.	to sprain, overstrain the ligaments; comp. <i>kashin</i> .
„ yawp	v.	to wrap up, wind around as clothing around a child.
Kāyawt	v.	to limp; comp. <i>yawt</i> .
Kya	v.	to be soft, not hard; opp. to <i>ja</i> .
Kyem	v.	to put aside, as valuable clothing not for everyday wear.
Kyit	v.	to gird, to girdle, as with a belt or sash; <i>shingkyit kyit ai</i> ; <i>shi hpajet la nna kyit wu ai</i> ; comp. <i>gyit</i> .
Kyaw	v.	to be blind, <i>myi kyaw ai</i> .
Kāzut	v.	to stay, remain in a place without any special purpose; <i>dai māsha nang e a kāzut nga ai</i> .

## HK.

Hka	par.	see § 65. 6; comp. § 5. c.
Hka	v.	to be bitter; comp. <i>jap</i> and <i>hkri</i> ; Bur. <i>ṣi</i> .
Hka	v.	to separate, divide, comp. <i>daw</i> ; to be separated, disjoined, severed; comp. <i>jahka</i> .
Hka	n.	a debt, grievance; comp. <i>ru</i> .
„ ga	v.	to pay or settle a debt.
„ kap	v.	to incur a debt; n. a debtor, <i>hka kap ai wa</i> .
„ ji	v.	to collect a debt.
„ lu	n.	a debtor; same as <i>kka kap</i> , see parts.
„ htang	v.	to avenge or revenge; see parts.
„ wa	v.	to pay a debt; more common than <i>hka ga</i> .
Hka	n.	a river, a spring; water in large quantities; comp. <i>ntsin</i> .
„ hku	n.	the upper part of a river; opp. to <i>hka nam</i> .

<b>Hkahkănu</b>	n.	muddy, unclean water.
„ mătšup	n.	a confluence; a place where two or more streams meet.
„ nam	n.	the lower parts of a river; see <i>hka hku</i> .
„ san	n.	clear, pure water, opp. to <i>hka hkanu</i> ; comp. Bur. རྒྱལ་ཆུ་.
<b>Hkali</b>	n.	fever; comp. <i>ara</i> .
„ „ bu	v.	to have fever.
„ „ kawp	v.	to abate or be abated as fever; comp. <i>kawp</i> ; the verb, <i>hkali bran ai</i> , is also used.
<b>Hkam</b>	v.	to receive, accept; to bear, endure; usual form <i>hkam la</i> ; comp. <i>hkap</i> , Bur. སྒྲུབ་, and <i>pahkam</i> .
<b>Hkan</b>	v.	to fish with an ordinary net; <i>sum-gawon hte hkan ai</i> ; <i>nga hkan ai masha</i> , a fisherman; comp. <i>dawn</i> and <i>hkwi</i> .
<b>Hkan</b>	n.	a wild cat.
<b>Hkan</b>	n.	see app. IV. 4.
<b>Hkan</b>	v.	to follow, go after, chase; to imitate, copy; comp. <i>nang</i> .
„ bawp	n.	followers; usual form <i>hkan bawp hkan nang ni</i> .
„ sawt.	v.	to imitate; play the part of an other; see parts.
„ tam	v.	to seek, pursue; see parts.
<b>Hkan</b>	n.	a place, circuit, any indefinite space, <i>shāraw wora hkan i rai nga ai</i> .
<b>Hkang</b>	v.	to prosper; <i>shi a kashu kasha ni ring wa hkang wa ma ai</i> .
<b>Hkang</b>	n	a trace; a foot-print, a track, <i>la-gaw hkang</i> ; a scar, <i>nma hkang</i> ; <i>hkang hkang</i> , v. to imprint, make a mark as by pressure.
<b>Hkanghkyi</b>	n.	a lion.
<b>Hkansi</b>	n.	a tax, tribute; see Introduction 5.

Hkap	v.	to reach up to, attain to; comp. <i>dap</i> and see Introduction 9, e.
Hkap	v.	to watch, wait for, <i>hkap yu</i> ; to meet, intercept, lay hold of, <i>hkap la</i> , <i>hkap jahkrum</i> ; comp. also such phrases as <i>hkap san</i> , <i>hkap shajut</i> ; to accept, agree to, <i>hkap hkraw ai</i> .
Hkat	v.	to discuss; fight with words, <i>ndawng hkat ai</i> ; to keep up, as a heated conversation, <i>ndang kalang hkat ai</i> .
Hkat	v.	to be burnt, scorched, parched.
Hkawan	n.	the common curry cup.
Hkayawm	n.	a cigar.
Hki	v.	to be tired, fatigued; comp. <i>ba</i> , <i>hkum hki ai</i> ; <i>myit hki ai</i> .
Hkik	a.	to be beautiful, elegant, handsome.
„ hkik	adv.	beautifully, gorgeously.
Hkindang	n.	hooks or buttons; also pronounced <i>hkaidang</i> .
Hkinding	n.	a pole used for shutting a door; comp. <i>hting grang</i> .
Hking	n.	a sieve; <i>hking hking</i> , v. to sift with a sieve.
Hking	n.	a saddle, <i>gunra hking</i> .
Hking	n.	a custom, precedent, habit; comp. <i>htung</i> .
Hkinjawng	n.	a nat-priest of the second order.
Hku	n.	a path, a road; comp. <i>lam</i> .
Hku	v.	to make or become friends, <i>jing-hku hku ai</i> ; to tame, as a wild animal, <i>nga uzai hku ai</i> .
Hku	n.	a hole, perforation; a rent, fissure.
„ mälang	v.	to open widely.
„ waw	v.	to make a hole, perforate.
Hku	n.	starvation, famine.
„ hku.	v.	to be starving, famishing.

Hkum	n.	an animal body; a principal part, as <i>laika hkum</i> ; a mass or portion of matter, as <i>nhtoi hkum</i> ; pron. see § 51.
Hkum- hkrang	}	n. a shape, form, appearance.
Hkum		
	par.	see § 64. 7; v. to forbid, prohibit; to obstruct, hinder, <i>hkum da</i> .
Hkum	a	see § 35. d.; as a preformative, see § 6. b.
„ litsin	n.	the long white pumpkin.
„ ma	a.	one, single; also <i>hkum mi</i> ; comp. § 38.
„ pup	n.	mud, mire; mortar.
„ tawng	n.	a solid piece of wood or stone, used as for a stool.
Hkun	a.	twenty
Hkun	n.	see Introduction 5.
Hkun	v.	to be dry; used of clothing; comp. <i>kang</i> and <i>hkraw</i> .
Hkung	v.	to intercept, to stop, <i>hpun kawa hkung ai majaw nbung n hkra ai</i> ; to overshadow and thus prevent growth, <i>hpun hkung ai majaw mam si mat sa</i> .
Hkungga	v.	to respect, honor, reverence; <i>hkuugga lara di</i> .
Hkungga	n.	an animal offered as a sacrifice; comp. <i>kumhpa</i> and <i>shagu</i> .
Hkungri	n.	a common nat altar; comp. <i>tawn</i> .
Hkungran	v.	to marry, also pronounced <i>hkin-ran</i> ; identical in meaning are the terms <i>num la</i> , and <i>num shalai</i> .
Hkut	v.	to be ready, prepared; <i>shat hkut sa</i> ; to be settled, as in mind or opinion, <i>myit hkut sai</i> ; comp. <i>jin</i> .
Hkai	v.	to plant, replant, <i>hpun hkai sa</i> ; to narrate, tell a story, <i>naumawi hkai ai</i> .



Hkai	pron	see § 50.
Hkainu	n.	maize, Indian corn.
Hkau	n.	see supp. 1.
Hkau	v.	to agree with, be on friendly terms, <i>ngai shi hpe hkau ai</i> ; to be suitable, proper, <i>hkau ram</i> ; see parts.
Hkauna	n.	a lowland paddy field; opp. to yi.
„ „ pa	n.	a tract of land cultivated as a lowland paddy field.
„ „ gälaw	v.	see parts.
Hkaw	v.	to spill.
Hkaw	v.	to foretell a happy, fortunate event; <i>hkaw ya</i> , opp. to <i>ana akra ya</i>
Hkaw	v.	to evacuate the bowels, <i>kan hkaw ai</i> .
Hkaw	n.	for nouns in hkaw see app. III. 2.
„ dung	v.	to reign, to exercise sovereign authority.
Hkaw	a.	useful, proper; <i>n hkaw</i> , inferior, useless, good for nothing.
Hkawm	v.	to walk, comp. <i>sa</i> ; for such forms as <i>hkawm tam</i> , <i>hkawm chyai</i> , <i>hkawm hkan</i> , see parts.
Hkawng	v.	to bark, as a barking deer, <i>jähkyi hkawng ai</i> .
Hkawng	v.	to roll up, <i>sumri hkawng u</i> ; to wind into a ring.
Hkawt	v.	to feign, pretend, <i>hkawt hkyai</i> ; to act without design or purpose.
Hkoi	v.	to borrow money or rice; comp. <i>shap</i> .
„ ya	v.	to lend.
Hkoi	v.	to scatter as a flock of birds, <i>u ni hkoï mat sa</i> ; to lift as a cloud, <i>sumwi hkoï mat sa</i> .
Hkägruwi	n.	filth, dirt; <i>hkägruwi kap</i> , see parts.
Hkägrit	n.	an insect; usual form <i>hkägrit hka-dawn</i> , <i>shingtai sumbra</i> .

Hkādawn	n.	a cricket; <i>hkadawn hkalung</i> , see parts.
Hkyamsa	n.	happiness, pleasure, rest; Bur. $\text{ᠬᠢᠶᠢᠨ}$
Hkyangma	n.	a goose.
Hkye	v.	to rescue, save as from drowning; comp. Bur. $\text{ᠬᠢᠶᠢᠨ}$ .
Hkyen	v.	to clear jungle, as for a paddy-field; <i>nam hkyen</i> , <i>yi hkyen</i> .
Hkyen	n.	frost, snow, ice; <i>hkyen hkrat</i> , see parts.
Hkyen	v.	to be in sorrow, distress; comp. <i>yawn</i> .
Hkyeng	a.	red, crimson.
Hkyep	v.	to break in small pieces, <i>ahkyep hkyep ai</i> .
Hkyet	v.	to fall, as a river; to dry up as a liquid.
Hkyet	n.	a level stretch of ground between two hills; <i>ahkyet hkyau lang</i> ; comp. <i>hkaraw</i> , and <i>kadit</i> .
Hkyi	n.	excrement, <i>dung</i> .
Hkying	n.	time. see <i>ahkying</i> .
Hkying	a.	see, § 35. 3.
Hkyun	n.	the kidneys.
Hkyawt	v.	to expel, force away, drive out, as nats or persons possessed by nats, <i>nat hkyawt ai</i> ; <i>hpyi hkyawt ai</i> ; to break away from a habit, <i>kam hkyawt ai</i> .
Hkāla	v.	to wound, as by a weapon, <i>nhtu hte hkala ai</i> ; also pronounced <i>hkla</i> ; <i>hkala nba</i> , n. a wound, cut, slash, laceration; comp. <i>nma</i> .
„ lem	v.	to deceive, mislead; comp. <i>lem</i> .
„ „ sha	v.	to procure through deception, trickery or artifice.
„ lung	n.	the young of any kind of animal; <i>gumya hkalunw</i> , <i>nga hkalung</i> , <i>u hkalung</i> , <i>shingtai hkalung</i> .

Hkälau	v.	to allure, entice, tempt, seduce; comp. <i>lau</i> .
Hkra	v.	to hit, as a mark; to come in contact with, to experience to suffer, <i>ru yak ai shi hkrum ai hkra ai</i> ; comp. <i>hkrum</i> .
Hkra	n.	a tripod.
Hkra	adv.	see § 74. 2 and comp. <i>du hkra</i> .
Hkra	n.	the right in opp. to the left, <i>pai</i> ; <i>hkra lata</i> , <i>hkra maga</i> , <i>hkra n-hkrem</i> . see parts.
Hkran	n.	a side, as of a river, lake, road, field etc; <i>wora hkran</i> , that side; <i>ndai hkran</i> , this side.
Hkrang	v.	to release, liberate; mostly used as the coup. of <i>hkye</i> ; <i>hkye la</i> , <i>hkrang la</i> ; to pass or send through; comp. <i>hkren</i> .
Hkärang	n.	dry land; opp. to <i>hka</i> ; <i>hka</i> , <i>hka-rang</i> , <i>lämu mahkra</i> .
Hkrap	v.	to cry, to weep; <i>hkrap ngu hkrap ngoi</i> , see parts.
Hkrat	v.	to fall; to fall behind, <i>hpany hkrat ai</i> ; to give, contribute, <i>gumhpraw hkrat ai</i> ; to bear, give birth, used of animals, <i>dumsu kasha hkrat ai</i>
Hkren	v.	to pierce, send clear through; adv. throughout, from side to side, from top to bottom; <i>npaut ndung hkren yu ai</i> , lit. he saw (from) the bottom throughout (to) the top.
Hkri	v.	to braid.
Hkri	n.	see supp. 1.
Hkri	v.	to be sour, acid, as fruit comp. <i>hka</i> .
Hkri	v.	black varnish, used by the Kachins.
Hkrihkraw	n.	a joint.

Hkkring	v.	to delay, wait; <i>hkum hkkring u</i> ; adv. see § 74. 3.
Hkkringdat	n.	the dwelling place of a nat; <i>hkkring-yu hkkringdat</i> .
Hkrit	v.	to fear, be afraid.
., shāra	n.	danger, occasion for fear; see parts, and comp. § 12. 3. c.
Hkru	v.	to be full, satisfied with food, <i>shat hkru sai</i> ; comp. <i>kat</i> and <i>lawuy</i> .
Hkru	v.	to burn, consume by fire; comp. <i>nat</i> .
Hkru	v.	to be good, mostly used with the negative; <i>n hkru</i> , to be bad, wicked; comp. <i>n kaja</i> and <i>n shawp</i> .
Hkru	n.	see app. III. 2.
Hkrudu	n.	a dove.
Hkrutum	n.	the ankle; also pronounced <i>hka-rutum</i> .
Hkrum	v.	to meet, encounter, <i>hkrum yu</i> ; to experience, comp. <i>hkra</i> ; to suffer, as punishment or illness; <i>ari hkrum ai</i> ; <i>māchyī makaw hkrum ai</i> .
Hkrung	v.	to live, be alive.
Hkrup	v.	to behold unexpectedly; to come upon suddenly or by surprise <i>hkrup yu</i> .
Hkrut	v.	to wash clothing; <i>nba hkrut ai</i> ; comp. <i>kashin</i> and <i>myit</i> .
Hkrai	v.	to build a bridge, <i>māhkrai hkrai ai</i> ; thus, <i>hkrai wa</i> , a large traditional bridge; see Spelling Book § 27.
Hkrai	a.	alone, single; only; adv. <i>hkrai sha</i> , only, solely, singly; pron. see § 51. c.

Hkrau	v.	to cut out, as a nest of bees from a hollow tree; to dig into, as a worm into a tree.
Hkraw	v.	to assent, concur, agree to; yield, admit as right or best.
Hkraw	v.	to be or become dry; comp. <i>kang</i> and <i>hkun</i> .
Hkrawn	v.	to be leaning on one side; a. recumbent, <i>hkrawn tau</i> .
Hkrawn	v.	to thrust or conduct through, as a bar through a hole; to pass through or by; comp. <i>byawn</i> .
Hkroi	v.	to ascend, go upward; mostly N. L. coup. of <i>loi</i> ; comp. <i>lung</i> .
Hkwi	v.	to search for, follow after, pursue for the purpose of killing or catching; <i>shan hkwi ai</i> , to hunt, comp. <i>gyam</i> ; <i>nga hkwi ai</i> , to fish, especially by the use of a dam, comp. <i>dawn</i> , and <i>hkan</i> ; <i>matsha rim na hkwi ai</i> , to seek in order to arrest any one.

## L.

La	n.	a race, according to Kachin tradition, formerly inhabiting the Kachin mountains; <i>La lup</i> , long mounds, or elevations of the earth, found in the Kachin Hills, supposed to be graves of the <i>La</i> people.
La	n.	for words in <i>la</i> or <i>lasha</i> see § 13. 2—5.
La	v.	to wait, keep watch for; comp. <i>ala</i> ; <i>la nga u</i> .
La	v.	to shut, as a door, <i>la da</i> ; opp. to <i>hpaw</i> .
La	n.	<i>La</i> or <i>Ma La</i> see app. I. b.
La	adv.	see § 79.

<b>La</b>	v.	to take, accept; <i>la kau</i> , to remove; <i>la sa</i> , to take, convey; <i>la wa</i> , to bring.
„ <b>bat</b>	v.	to refer to, have reference to; also <i>lakap</i> , see parts.
<b>Lachyawp</b>	n.	a finger-ring; <i>lachyawp chyawp ai</i> , to put on and wear a finger-ring.
<b>Lakle</b>	n.	magic, enchantment; <i>lakle sara</i> , see parts; comp. <i>mandan</i> .
<b>Lakhtak</b>	n.	time during which a person exists; <i>de gale ji woi lak htak</i> ; Bur. ငဝ်ငဝ်.
<b>Lam</b>	n.	same as <i>lalam</i> ; also used as a verb; see app. IV. 2. Bur. ငဝ်.
<b>Lam</b>	v.	to spread out, expose to the sun; <i>jan lam ai</i> ; comp. Bur. ငဝ်း.
<b>Lam</b>	n.	a road, way, street, Bur. ငဝ်း; an antecedent, cause or reason, same as the Bur. ငဝ်း, <i>hpa lam tsun myit ta? lam kaji kahu tsun mayu ai majaw sa ga ai</i> ; <i>lam mi gaw</i> , adv. again, moreover.
„ <b>she</b>	n.	a crossing fork of two roads.
<b>Lan</b>	v.	to create; coup. of <i>hpan</i> .
<b>Lang</b>	adv.	see § 81.
<b>Lang</b>	y.	to offer cattle as a sacrifice; <i>nga lang ai</i> ; comp. <i>ju</i> .
<b>Lang</b>	v.	to carry in the hand, comp. <i>gun</i> and <i>hpa</i> ; to take or bring along.
<b>Lang</b>	n.	see <i>kalang</i> .
„ <b>da</b>	n.	an eagle, a vulture; Bur. ငဝ်း.
„ <b>ji</b>	n.	a hawk; comp. Bur. ငဝ်း.
<b>Langchyi</b>	n.	a tower, turret; a watch-tower.
<b>Lap</b>	n.	a leaf; <i>hpun lap</i> ; <i>shatmai lap</i> .
<b>Lap</b>	n.	one rupee; see app. IV. 4.
<b>Lat</b>	n.	the first born; see <i>kasha lat</i> , and comp. Bur. ငဝ်.

Le	n.	thoughts, fancies, <i>le le waw waw pru sai</i> ; v. to be dim, blinded, <i>myi le le rai nga ai</i> .
Le	adv.	see § 75; <i>lera</i> , pron. a. see § 35. 2.
Le	par.	see §§ 65. 8; 70. 3.
Le	v.	to have passed through or beyond; comp. <i>lai</i> and <i>gale</i> ; <i>shi dai hku hta le</i> ; comp. <i>hkrawn</i> .
Lem	n.	see app. IV. 1.
Lem	v.	to deceive, cheat, delude; comp. <i>hkalem</i> and Bur. <i>ၵၵၵ</i> .
Len	n.	a custom; comp. <i>lai len</i> .
„ hta	v.	to follow an example, to imitate.
Len	v.	to go about, to visit from place to place; to ramble, <i>len hkawm ai</i> ; comp. Bur. <i>ၵၵၵ</i> .
Leng	n.	a wave; Bur. <i>ၵၵၵ</i> .
Leng	v.	to be light, bright, visible; comp. Bur. <i>ၵၵၵ</i> .
„ leng	adv.	plainly, clearly, openly, distinctly.
Leng	n.	a vehicle, cart; a wheel.
Lep	v.	to overtake, to come up with, to catch as in a pursuit.
Let	par.	see § 68. 2.
Li	par.	see § 60. 1—2.
Li	n.	a disease; the Cowrie word for <i>ana</i> .
Li	v.	to be heavy, not light; opp. to <i>sang</i> ; Bur. <i>ၵၵၵ</i> ; comp. <i>matjun</i> .
Li	n.	a boat; any sailing vessel; comp. Bur. <i>ၵၵၵ</i> .
„ shap	v.	to row; <i>li htu</i> , to push, propel a boat with poles.
Lila	adv.	see § 76.
Lim	v.	to overflow; reach a certain height as water at a flood; to cover as water a bridge, <i>mahkrai lim mat sai</i> .
Ling	v.	to use as paper money instead of silver; <i>matsau gumhpraw ling ai</i> .

Ling	v.	to be of equal weight or value; <i>kani joi mi gunhpraw joi mi ling ai.</i>
Lit	n.	a burden, a load for a human being.
Lit	par.	see, <i>li</i> and § 60.
Lu	par.	see § 60; <i>lu</i> or <i>lu na</i> , §§ 62 and 64. 7. b.
Lu	v.	to drink; to smoke; <i>luhpa</i> , n. drink; <i>lusha</i> , food; comp. <i>shahpa</i> .
Lu	v.	to be able, can; to have, possess; comp. <i>su</i> .
Luksuk	n.	a body of warriors, <i>hpyen luksuk</i> ; forces, troops.
Lum	v.	to be round, globular; comp. <i>tawng</i> , <i>trin</i> , <i>wan</i> ; Bur. ငံ
Lum	v.	to be warm as clothing; tepid, lukewarm; comp. <i>kahlet</i> ; Bur ငံ
Lum	n.	see app. I. b.
Lum	v.	to receive and care for, willingly and with pleasure; <i>lum la ai</i> ; <i>dai wa ngai hpe lum la ai.</i>
Lung	v.	to ascend; go up; opp. to <i>yu</i> .
Lung	n.	a stone; only used in composition; comp. <i>nlung</i> and § 30.
„ bra	n.	a stony tract of land.
„ ja	n.	pebbles, gravel.
„ hkrung	n.	a rock, a boulder.
„ pu	n.	a cave; comp. <i>nhkun</i> and <i>ginlawng hku</i> .
„ seng	n.	a precious stone.
Lup	n.	a grave; the structure over a grave; comp. <i>nsung hku</i> ; v. to bury; <i>mang lup ai</i> ; <i>mang makoi ai</i> .
„ makoi	v.	to bury; having especial refer- ence to sending the spirit to the nat country; comp. <i>shabawn dat</i> ; the <i>lup makoi</i> , may take place years after the <i>mang lup</i> , or <i>mang makoi</i> .



Lup hka	n.	the ditch around a Kachin grave.
„ ra	n.	a burial place; <i>lupra kanen</i> , v. to prepare the place for a grave.
„ rim	v.	to put on the rafters for the roof of a grave.
Lupding	n.	the upper screen over a fire-place; comp. <i>karap</i> ; <i>lupding nhtu</i> , a large sword given at a wedding or settlement of a grievance.
„ daw	n.	the chief fire-place in a Kachin house; the place where friends or visitors are received, <i>lup daw dap</i> , or <i>daw dap</i> ; the <i>lup dawo dap</i> has four divisions, viz. <i>lahta dun</i> , <i>nhtung dun</i> , <i>lawu dun</i> , and <i>nhting htang dun</i> ; the two first are reserved for visitors, or friends especially honored.
Lui	v.	to pass by, go beyond; to overstep, transgress, usually with <i>htawt</i> ; <i>shi tara lai wa htawt wa</i> ; postp. see § 84.
Lai	n.	silk.
Lai	v.	a habit; custom, a model, pattern, <i>lai len</i> ; comp. <i>ningli</i> .
Laika	n.	a book, <i>laili laika</i> ; a letter.
Lau	v.	to haste, be in haste.
„ lau	adv.	quickly, instantly.
Lau	v.	to tempt, persuade; influence for good or bad; comp. <i>agung alau</i> .
Lauhki	n.	distilled liquor; comp. <i>jaru</i> .
Law	par.	see §§ 64. 4; 65. 8; 70. 3. adv. <i>law law</i> , comp. § 72. a. and 79.
Lawk	n.	a compartment of a paddy field.
Lawm	v.	to be with, accompany; to coexist, be a part of.
Lawng	v.	to bet, to stake in a wager; comp. <i>taw</i> and Bur. ငေငေ

Lawng	n.	any instrument, such as a knife, bone, piece of leather etc., with which a man has been killed, by the means of sorcery; comp. <i>bau</i> .
„ dat	v.	to send a <i>lawng</i> by the help of a nat or witch; also called <i>lawng lawng ai</i> .
Lawng	v.	to be satisfied, satiated, glutted, comp. <i>kkru</i> ; to satiate, gorge one's self, as with food procured accidentally and unexpectedly, <i>sha lawng wa ma sai</i> .
Lawt	v.	to be free, at liberty, unrestrained; comp. Bur. ခုဝ်; to escape, gain liberty; to be exempt from; comp. <i>raw</i> .
Lawze	n.	a mule, an ass; comp. Bur. ခေဝ်.
Loi	v.	to be easy, not difficult; opp. to <i>ru</i> ; Bur. ခုဝ်.
„ loi	n.	a little, a few, a small quantity, see § 79; <i>loi loi sha</i> , adv. little in a small degree.
Lăing	n.	a deep part of a body of water; opp. to <i>rai</i> ; <i>hka lăing</i> , comp. <i>ing</i> and Bur. ခုဝ်.
„ ban	n.	a rest, a time of rest, <i>laban nhtoi</i> ; comp. <i>ban</i> .
„ ban	n.	a collection of fantastically painted posts outside a village; also the place inside of such posts.
„ bu	n.	a pair of trousers; comp. <i>bu</i> .
„ bau	n.	a history; comp. <i>ahrik abau</i> ; <i>labau gawn</i> , see parts.
„ bawp	n.	the calf of the leg, <i>lagaw labawp</i> .
„ dap	n.	the place on a nat-altar where the offering is put; also called <i>hkri-dap</i> .
„ di	adv.	see § 81.
„ di	n.	the nose; <i>ladi hku</i> , a nostril; Cowrie <i>nadi</i> .

Lädu	n.	a set time; a definite period.
„ „ hkram	n.	to pass, as the time of one year, thus to be one year old; <i>lädu lai</i> , see parts.
„ dau	v.	a scrape.
„ dawn	n.	to stretch the hands forward; <i>lata ladawn ai</i> .
„ gat	n.	bees.
„ gu	v.	to steal; n. a theft or a thief; <i>lagu lagut</i> , see § 12. 3. f.
„ gaw	n.	a leg, a foot.
„ „ hton	v.	to be lame; see parts.
„ gawn	v.	to be lazy, indolent, idle; <i>lagawn ai wa</i> .
„ gawt	v.	to scoop up with the hands; <i>lata hte lagawt ai</i> .
„ gym	v.	to withdraw secretly as from a company, <i>lagyim sa ai</i> ; also pronounced <i>magyim</i> .
„ ja	v.	to be bad, difficult as a road, <i>lam laja ai</i> ; to grow worse, as a state of illness, <i>machyi laja ai</i> .
„ jang	v.	to prepare, put in order; to repair.
„ kan	n.	a hollow cylinder worn in the lobe of the ear.
„ kang	n.	a ladder; a flight of stairs; Bur. <i>ecgma:</i>
„ kap	n.	a pair of pinchers or snuffers.
„ ku	n.	see app. IV. 3.
„ kung	n.	the larger branches of a tree; <i>la-kung lakying ni</i> , branches, large and small.
„ kung	n.	a stick or wooden spoon used for stirring rice while cooking.
„ chyt	n.	flax or hemp.
„ hkam	n.	see app. IV. 2.
„ hkap	n.	the large sinew of the ham.
„ „ dan	v.	to hamstring, to hough.
„ hkat	v.	to kick as a horse.

<b>Lähku</b>	v.	to care for, protect, guard; usually with its coup. <i>lanu</i> .
„ <b>hkawn</b>	n.	a bracelet; <i>lahkawh hkawn ai</i> , to wear a bracelet.
„ <b>hkawn</b>	v.	to collect as money, <i>gumhpraw lahkawn, hkansi lahkawn ai</i> ; n. a collection; comp. <i>hta</i> .
„ <b>hkawng</b>	n.	the number two; see § 35. 3; <i>lahkawng pren</i> , see app. VI. 2.
„ <b>hkreng</b>	n.	a fence around a grave; <i>lahkreng manau</i> , v. to dance around a grave.
„ <b>hkru</b>	n.	the hoof; <i>lahkru ga</i> , v. to be cloven-footed; to part the hoof.
„ <b>hkwi</b>	v.	coup. of <i>kabung</i> ; by some regarded as a separate word, and used for the death-dance for persons of importance.
„ <b>la</b>	pron	see § 51.
„ <b>lam</b>	n.	see app. IV. 2; and comp. <i>lam</i> .
„ <b>li</b>	v.	to be green, savory as green grass; <i>tsit lai ai tsingda</i> .
„ <b>ma</b>	a.	see § 35. 2. d.
„ <b>man</b>	n.	a while, a short interval of time; <i>ngai n nga ai laman e</i> .
„ <b>mik</b>	n.	a supernatural sign or occurrence; comp. Bur. § 805. <i>lamik kumla</i> , a miracle; see parts.
„ <b>mu</b>	n.	the firmament, heaven; comp. <i>mu</i> .
„ „ <b>mu</b>	v.	to be cloudy; overdrawn with clouds.
„ „ <b>mung</b>	v.	to be alternately cloudy and clear.
„ <b>mun</b>	adv.	see § 81.
„ <b>myi</b>	n.	a large joint; comp. <i>hkrihkraw</i> ; a joint, as of bamboo.
„ <b>myin</b>	n.	nails of the human body; claws, talons.
„ <b>nam</b>	n.	see app. III. 1.
„ <b>nep</b>	n.	booty, loot; captives taken in war.

Lāni	n.	a day; lit. one' day; comp. § 38. opp. to <i>lāna</i> , a night; see <i>ni</i> .
„ „ sat	n.	a day's journey, <i>lām lāni sat hkaen ai</i> ; see parts.
„ ning	n.	a year; comp. <i>ning</i> and § 38.
„ nga	n.	wild plantains; comp. <i>langu</i> .
„ ngang	n.	the head man or leader of a band when on the war-path; opp. to <i>lagap</i> ; the <i>lagap</i> although in the rear may be the real leader.
„ ngu	n.	the plantain tree; <i>langu hpun, langu si</i> ; see parts.
„ nyan	v.	to be slow.
„ nyet	n.	a cotton gin used by the Kachins; a gin such as used by the Palawngs is called <i>ladang</i> .
„ nyau	n.	a cat, from <i>nyau</i> , to mew.
„ pa	n.	a rafter extending from the plate of the building to the ridge; comp. <i>share</i> .
„ pai	n.	see app. IV. 3.
„ pai	n.	see <i>latung</i> .
„ pu	n.	a snake; comp. <i>pu</i> .
„ pawp	n.	a snail.
„ pran	postp	see § 84.
„ pri	v.	to sprinkle, as for the sake of purification.
„ hpa	n.	the shoulders; also pronounced <i>kahpa</i> .
„ hpa	n.	see app. IV. 2.
„ hpan	n.	the palm of the hand, <i>lata lahpan</i> ; the sole of the foot, <i>lagaw lahpan</i> .
„ hpu	v.	to see, behold, stare at; <i>lahpu yu ai</i> ; comp. <i>hpu</i> .
„ hpum	n.	the forearm; <i>lahpum lahpaaw</i> , the arm.
„ hput	n.	the knee; <i>lahput hput di</i> , to kneel.
„ hpaw	n.	a leaf, considered as an article of use; comp. <i>hpaw</i> and Bur. <i>es</i> .

Lāhpaw	n.	a bow of the ordinary kind, used for clay pellets; comp. <i>ndan</i> .
„ hpawt	v.	to keep closely, be unwilling to part with; to regret the loss of; <i>shi kasha hpe jaw kau na shi lah-pawt nga ai</i> ; <i>n lah-pawt</i> , not to begrudge, or spare; <i>shi a kasha hpe shi n lah-pawt ai</i> , <i>gunhpraw hpe mung n lah-pawt ai</i> .
„ hpawt	v.	to be or become worthless, useless, ready to throw away, <i>lah-pawt mat ai</i> ; <i>shan lah-pawt mat sai</i> ; <i>n lah-pawt</i> , to be in a desirable condition, not spoiled or destroyed; <i>nam si ngam da rai ti mung n lah-pawt nga ai</i> .
„ hpra	n.	dry leaves on the ground.
„ hpri	n.	a rake.
„ hpyen	n.	the lap; bosom.
„ hpyaw	v.	to whistle.
„ ru	n.	a violent wind, a gale, hurrican; <i>laru ru</i> , v. to blow a gale.
„ sa	n.	a vein; also a sinew, a tendon.
„ sa	n.	a word of contempt; comp. <i>umat</i> .
„ „ si	v.	to die by accident; considered very disgraceful, and unfortunate; thus, <i>lasa ga</i> , the land of those having died by accident.
„ si	v.	to be poor, lean; opp. to <i>hpum</i> ; Cowrie <i>mahkru</i> .
„ sik	n.	a whip.
„ su	n.	news about a death; <i>lasu su ai</i> v. to call to a funeral.
„ shi	n.	see <i>latung</i> .
„ ta	n.	the hand; also the arm; <i>lata la</i> , v. to choose, select; see parts.
„ tung	n.	the first wife among two or more; the second is called <i>lashi</i> , and the third <i>lapai</i> .
„ tup	n.	the fist; see also app. IV. 2, 3.

Lätsa	a.	one hundred.
„ tsa	n.	fingers or toes of the human body viewed collectively.
„ hta	adv.	see § 75.
„ htan	n.	the forehead.
„ htin	n.	the heel; <i>lägaw lahtin</i> .
„ wan	v.	to be quick, rapid in progress; <i>larau lawan ai wa</i> ; comp. <i>ala-wan</i> .
„ wi	v.	to flow as water; <i>hka läwi ai</i> .
„ wai	n.	to put on, as a shawl; to be warped up as in a blanket; <i>nba hta läwai ai</i> .
„ yang	n.	a plain; low, level land in distinction from mountains or high-land; <i>läyang ga</i> , opp. to <i>bum ga</i> .
„ yin	n.	a reel.
„ yit	n.	a fan; comp. <i>was</i> .
„ „ yit	v.	to fan.
„ yung	n.	a separate finger or toe; comp. <i>yung</i> . and the Bur. <i>wasg</i> .
„ „ tsen	n.	see app. IV. 2.

## M.

Ma	n.	a child, comp. <i>ka sha</i> ; <i>ma jangai</i> , a baby; a servant, a personal attendant; <i>shi nye a ma rai nga ai</i> ; comp. <i>ali ama</i> ; the inhabitants of a village or members of a clan; <i>anhle lahtaw ma ni rai ga ai</i> ; young and professedly immature people in general; <i>ndai kahtawng e ma hkrai hkrai rai nga ai</i> ; comp. Introduction 4. d.
Ma	v.	to be finished, ended, exhausted; comp. <i>mal</i> .
Ma, or mā	a.	see §§ 31. 38; verb. par. see §§ 60. 61; with adv. §§ 72. e; 74. 1; conj. § 85.

<b>Ma</b>	n.	a pony; (Shan or Chinese.)
„ gung	n.	a mare kept for mule-breeding.
„ kawn	n.	a stable-fed pony or horse.
„ lau	n.	paddy, or other feed for a pony; (Chinese.)
„ shat	n.	same as <i>ma lau</i> ; often used by the Cowries where the Jinghpaws would use, <i>gumra shut</i> .
<b>Maja</b>	n.	fury, violence; comp. <i>aja awa</i> .
<b>Mak</b>	n.	shot; <i>mak nu</i> , a bullet; <i>mak hpau</i> , shot.
<b>Mamu</b>	n.	a periodical fit or epilepsy, sup- posed to be caused by the pos- session of nats.
„ „ mu	v.	to have an attack of fit, or epi- lepsy.
<b>Mam</b>	n.	the rice plant or grain; paddy; se- veral kinds are distinguished such as, <i>yi mam</i> , <i>hkauna mam</i> , or <i>nhpraw mam</i> , <i>nbaw mam</i> , and <i>nhkye mam</i> .
<b>Man</b>	v.	to be empty, vacant; comp. <i>ka-</i> <i>man</i> and Bur. <i>ṛ</i> .
<b>Man</b>	a.	see § 40. b.
<b>Man</b>	v.	to be wont, accustomed, used to, and thus acquired a habit of; <i>shi</i> <i>dai amu man ai masha</i> .
<b>Man</b>	v.	to be true, faithful; coup. of <i>ding</i> or <i>teng</i> ; <i>man ai dang</i> , a true, accepted measure, everywhere used.
<b>Man</b>	n.	the human face; comp. <i>myi man</i> .
„ ē, etc.	adv.	see § 75.
„ pyawng	n.	a field-glass; see parts.
„ yawng	v.	to be face to face; adv. face to face.
<b>Mang</b>	n.	sacrificial meat, eaten only by grown people.
<b>Mang</b>	n.	coup. of <i>myit</i> , <i>myit mang</i> ; v. to dream; see <i>yup mang</i> .




Mang	v	to be shaded, to reflect different colors; <i>chyang mang ai</i> , <i>hkyeng mang ai</i> , <i>hpraw mang ai</i> .
Mang	n.	a corpse; a dead body; <i>masha mang</i> , <i>nga mang</i> , <i>u mang</i> .
„ gang	n.	leprosy; <i>manggang kap ai</i> , v. to be leprous.
„ gūlang	n.	a herald, a precursor; also an executioner; (Shan.)
„ kashin	v.	the ceremony of washing the face of a dead person with his left hand.
„ shārawn	v.	to put a corpse in state in the nat place, after having been washed ( <i>mang kashin</i> .) and properly clothed.
„ hta	v.	to remove a corpse from the death-chamber to the nat place; thus the <i>mang kashin</i> , <i>mang shārawn</i> , and <i>mang jang</i> , (see <i>njang</i> .) are included in the <i>mang hta</i> .
Map	v.	to defraud, cheat, swindle; <i>map sha ai</i> ; comp. <i>maw</i> ; by some pronounced <i>mawp</i> .
Mat	v.	to be lost; to have disappeared; <i>mat mat</i> , to have perished, come to an end; comp. <i>ma</i> and <i>shamat</i> .
Mo	pron	see § 50. b; comp. <i>nme</i> , § 80. 3.
Mi	pron	see § 50; numeral a. see § 35. b. verb. par. §§ 61. 1. c; 64. 3; 63. 3.
Miwa	n.	a Chinaman; also pronounced <i>mu-wa</i> .
Minla	n.	a ghost, a spirit; see Introduction 6.
Mu	v.	to see, behold; comp. <i>māda</i> and <i>yu</i> ; to find, opp. to <i>tam</i> .
Mu	n.	see app. IV 4.
Mu	par.	see §§ 55. c; 61. 1. c; 61. 6; 64. 3.
Mu	v.	to be agreeable to the taste, to be palatable; <i>nam si mu ai</i> .

<b>Mu</b>	n.	the heaven, the sky; comp. <i>lamu</i> and Bur. § 85; the nat ruling the sky, <i>mu nat</i> ; thunder, a thunder-clap, <i>mu ngoi</i> .
„ <b>aja</b>	v.	to strike, as lightning; comp. Bur. § 85, § 86.
„ <b>nwa</b>	n.	a thunder-bolt; see parts.
<b>Muk</b>	n.	bread; Bur. qf.
<b>Muk</b>	adv.	see § 81.
<b>Muk</b>	v.	to be simple, somewhat foolish; <i>muk muk-re ai wa</i> ; comp. <i>angawk</i> .
<b>Mun</b>	n.	hair of the body; comp. <i>kara</i> ; beard, fur, feathers; <i>nga mun, u mun</i> .
<b>Mun</b>	a.	see § 35. 3.
<b>Mun</b>	n.	luck, fortune; often used as a coup. of <i>gam</i> ; <i>mun raung ai</i> , v. to be lucky, fortunate, successful.
<b>Mung</b>	n.	a country; a kingdom; a division of land; comp. <i>ga</i> and <i>dan</i> ; <i>Myen mung dan hten mat sai</i> , <i>Sam mung Sam ga naw rai nga ai</i> ; also pronounced, <i>ming</i> .
„ <b>kan</b>	n.	the whole earth; the world; <i>mung-kan ga e nga ai ni</i> .
<b>Mung</b>	n.	a word, coup. of <i>ga</i> ; words as given by the nats; <i>nat tsun ai mung, nat tsun ai ga</i> .
<b>Mung</b>	pron	see § 52; conj. see §§ 85. 86.
<b>Mup</b>	v.	to split bamboo; <i>kawa mup ai</i> .
<b>Mut</b>	v.	to be blue; <i>mut mut</i> , bluish.
<b>Mai</b>	v.	to be good, well, proper, acceptable; comp. <i>kaja</i> .
<b>Maiaw</b>	n.	a species of reed; Bur. <i>caj</i> .
<b>Maidang</b>	n.	the buttocks.
<b>Maikyu</b>	n.	the bamboo out of which the common drinking-cups ( <i>dinghkru</i> ) are made.

Mailak	n.	a stick driven into the ground for tying purposes; a tent-pin; (Shan;) comp. app. II. 2.
Mailung	n.	a log, as used for timber.
Maisau	n.	paper.
Mau	v.	to wonder, marvel; to be astonished, amazed.
„ hpa	n.	a wonder, marvel.
Maudung	v.	to be barren, unable to bear children; comp. <i>uhtum</i> .
Maumăwi	n.	a story, narrative, tale; comp. <i>labau</i> .
Maw	interj.	see § 89.
Maw	v.	to purpose, design, premeditate; comp. <i>mawm</i> .
Maw	v.	to defraud, cheat; <i>maw sha</i> ; comp. <i>map</i> .
Mawm	v.	to taste, by putting a little in the mouth; to nibble, to sip, <i>mawm di</i> ; <i>jăru loi mi mawm di yu u</i> .
Mawn	v.	to purpose, have under consideration; <i>amtu galaw mawm ai</i> ; comp. <i>maw</i> .
Mawn	v.	to geld, castrate a hog; comp. <i>dawn</i> .
Mawn	v.	to adorn, dress in fine clothing.
Mawn	n.	the padding, (generally in the form of pillows,) used with a pack-saddle.
Moi	n.	see supp. 1.
Moi	adv.	see §§ 72, c; 74. 1.
Măa	v.	to be speechless, incapable of uttering distinct sounds; not as strong as <i>n shaga lu ai</i> , by which our dumb, or mute are expressed; also pronounced <i>maa</i> ; comp. Bur. <i>œ</i> .
„ u	n.	the Adam's-apple; the crop of a bird.

<b>Māum</b>	v.	to hold shut up as in the mouth, <i>ntsin mām ai; malut mām ai;</i> to dissolve on the tongue, <i>mām sha ai.</i>
„ un	n.	the cocoanut; Bur. <i>ṣṣṣ mām hpuṇ, mām si;</i> see parts.
„ ut	v.	to swallow, same as <i>maḡu;</i> also <i>ut; dai hpe ut di u.</i>
„ bai	v.	to turn around, change a course; comp. <i>bai</i> and <i>shabai;</i> <i>anhṭṭ yat sunḡtang mabai bai ba.</i>
„ da	v.	to observe, look at, notice with care; to keep the eyes on; <i>mada yu ai;</i> comp. <i>mu.</i>
„ dat	v.	to listen, harken, <i>tsun ai ga madat ai;</i> to obey, mind, <i>hṭet da ai ga madat ai; madat mḡra ya ai,</i> or, <i>madat mānat</i> etc.
„ dat	n.	a direction, order, injunction, often in the form of a will, as when dying parents give the final instructions to their children; <i>madat ga; madat tsun ai,</i> v. to instruct, order as stated; <i>shi gḡrai n si yang madat shi tsun ai;</i> comp. <i>mātsun.</i>
„ „ da	v.	to leave, let remain, as one tree out of a number, the rest having been cut down or pulled up; <i>nampan gḡle baw kau nna, kaṅang na madat da mu.</i>
„ den	v.	to widen, enlarge in space; <i>maden wa,</i> to be enlarged, extended.
„ di	v.	to be wet, moist; comp. <i>madit;</i> and § 53. a.
„ din	n.	a partition; a wall regarded as a partition; <i>mādin din,</i> to separate by a partition.
„ dit	v.	to wet, to moisten, comp. <i>madī.</i>

Mädn	n.	a master, lord, owner, proprietor; comp. § 13. 4 and supp. 1.
„ dung	n.	the warp; the basis, foundation or first principle of a thing; comp. <i>kānu</i> .
„ dun	v.	to show, exhibit to view; to explain, inform; comp. <i>dan</i> .
„ dai	v.	to groan, moan; <i>machyi ai majaw madai nga ai</i> .
„ dai	n.	a great nat especially honored by the chiefs and other men of influence; <i>madai luphtawng</i> , an altar in the <i>madai dap</i> , (see parts.) set apart for the <i>madai nat</i> .
„ dawn	v.	to vomit, throw up, as a babe; comp. <i>nhpat</i> .
„ doi	n.	a respectful name for the breasts of a female; <i>madoi chyu hpany</i> .
„ ga	v.	to shield, defend; comp. of <i>magawp</i> .
„ ga	n.	a side, margin, any outer portion considered apart from, and yet in relation to the rest; thus. <i>kkra maga</i> , <i>pat maga</i> , <i>ndai maga</i> , <i>wora mdra</i> ; comp. <i>nhkrem</i> ; one of the four quarters of the horizon, a point on the compass; <i>sinpraw maga</i> , <i>sinna maga</i> .
„ gang	par.	see § 70. 1.
„ gang	v.	to weed, as a paddy field; <i>yi magang ai</i> .
„ gap	v.	to cover, to overspread, to seal up; n. a cover, a lid.
„ gum	n.	the ridge of a house; <i>nta magum</i> .
„ gup	a.	see § 35. 2. b.
„ gaw	v.	to be bent, crooked; comp. Bur.  ; n. the roof of a house, <i>nta magaw</i> .

<b>Māgawp</b>	v.	to defend; comp. <i>maga</i> ; <i>māgawp māga</i> , n. a defence, or a defender; a protection, or a protector.
„ <i>gra</i>	n.	a tick.
„ <i>gru</i>	v.	to grasp; clutch, as a tiger its prey; comp. <i>mānat</i> .
„ <i>grang</i>	n.	new sprouts; the place from which new sprouts appear.
„ <i>gwi</i>	n.	an elephant; N. L. <i>mānang mā-gwi</i> .
„ <i>gyi</i>	v.	to be bent, curved, curled.
„ <i>gyit</i>	n.	a knot; comp. <i>gyit</i> .
„ <i>ja</i>	v.	to watch; to be on the lookout; to be vigilant.
„ <i>jan</i>	n.	the woof, <i>mājan ri</i> ; comp. <i>mālung</i> ; a respectful name for a woman; see <i>jan</i> .
„ <i>jap</i>	n.	red pepper; pepper in general; comp. <i>jap</i> .
„ <i>ji</i>	v.	to be miserly, stingy, close; <i>māji ai wa</i> , n. a stingy person, a miser; <i>ja māji ai wa</i> , a quiet person, not given to much talk.
„ <i>ji</i>	n.	steadiness, perseverance; <i>māji ji</i> , v. to be persevering, unwavering, steady in mind or character.
„ <i>ji</i>	n.	soot; <i>wan māji</i> .
„ <i>jing</i>	v.	to be genuine, true, legitimate.
„ <i>ju</i>	n.	a centre; the nucleus around which things are gathered; from <i>ju</i> , to gather at a common centre; comp. <i>daju</i> .
„ „ <i>jung</i>	v.	to adhere to; to be persistent, firm, immovable.
„ <i>jun</i>	v.	to be heavy; only used of human beings, <i>wa mājun ai</i> .
„ <i>jai</i>	v.	to bless, consecrate, set apart for certain use by blessing; <i>udi mā-jai ai</i> , to bless the egg used while seeking the proper place

		for a grave; <i>shat nnan mai ai ai</i> ; <i>jaru majai ai</i> ; <i>ndaw majai ai</i> ; comp. <i>shaman</i> .
Majaw	adv.	see § 77; conj. see § 87.
„ joi	n.	original nature or custom, <i>majoi chyang ai baw</i> ; comp. <i>samnang</i> ; adv. because of custom, or for no particular purpose, <i>majoi hkaom ai</i> .
„ „ ga	n.	words without particular meaning still in use; see also Introduction 7.
„ ka	n.	indication as of ability, skill or talent; comp. <i>kama</i> ; <i>dumsa maka pru nga ai</i> ; also ability, talent, <i>ndai ma ndup maka kap ai</i> .
„ ka	n.	embroidery; comp. <i>ka</i> .
„ ka	v.	to bite the lip, as when angry; <i>uten maka</i> , comp. <i>makrang</i> .
„ ka	a.	see app. iii. 2; also pronounced <i>mdga</i> .
„ kan	v.	to speak hastily and impatiently, as when angry; <i>makan la ai wa</i> .
„ kai	v.	to put up in a bundle; <i>shat makai ai</i> ; n. a bundle.
„ kau	postp	beside, at the side of; <i>nta makau e nga ai</i> .
„ koi	v.	to hide, both in trans. and intrans. sense; to bury, <i>lup makoi ai</i> .
„ krang	v.	to hold between the teeth or the lips.
„ kret	v.	to bite off, as a piece of bread from a slice.
„ kri	n.	brass, copper, tin; <i>makri hkyeng</i> , copper, <i>makri hpaw</i> , tin, <i>makri tsit</i> , brass.
„ krim	v.	to smart, as the eyes, <i>myi makrim ai</i> ; to be set on edge, as the teeth, <i>wa makrim ai</i> .

<b>Mákrú</b>	n.	the three stones supporting a cooking pot.
„ <b>chyan</b>	n.	the first and best part drawn, as of liquor, tea, etc., <i>járú machyan</i> , <i>palap machyan</i> ; comp. <i>jabu</i> .
„ <b>chyí</b>	v.	to be ill, sick, not well; coup. <i>makaú</i> .
„ <b>hka</b>	v.	to open, as the mouth in astonishment, <i>mau mahka nga</i> ; to be opened, as a door.
„ <b>hka</b>	n.	the brim, or upper edges of a vessel; opp. to <i>htumpa</i> .
„ <b>hkam</b>	n.	a trap; comp. <i>hkam</i> .
„ <b>hku</b>	n.	a noise, sound; comp. <i>nsen</i> .
„ <b>hkai</b>	n.	a hook; <i>hpri mahkai</i> ; v. to hook.
„ <b>hkaw</b>	n.	chaff, the coarser part of husk; comp. <i>hkungwi</i> .
„ <b>hkuwn</b>	n.	a young girl, a maiden.
„ <b>hkuwn</b>	v.	to sing, chant; <i>mahkuwn mangoi nga ai</i> .
„ <b>hkawng</b>	v.	to gather, collect, hoard.
„ <b>hkyit</b>	v.	to scratch with the nails.
„ <b>hkrai</b>	n.	a bridge; comp. <i>hkrai</i> .
„ <b>la</b>	v.	to pry, bend open with a lever.
„ <b>lang</b>	v.	see § 53. b.
„ <b>lap</b>	v.	to forget; coup. <i>mali</i> ; <i>malap mali kau ai</i> ; see parts.
„ <b>li</b>	n.	the number four; <i>mali shi</i> , forty; <i>mali pren</i> , see app. IV. 2.
„ <b>li hka</b>	n.	the Kachin name for the Irrawaddy.
„ <b>li tau</b>	n.	a crane.
„ <b>ling</b>	n.	a forest, woods.
„ <b>lu</b>	v.	to scald; soften by the means of hot water.
„ <b>lut</b>	n.	tobacco.
„ <b>law</b>	v.	to loosen or be loosened, as a nail, rope etc.; to be out of joint.



Mälawng	n.	the largest part or side of a thing. divided in two unequal parts; <i>mälawng mda, mdyen mda.</i>
„ na	v.	to be insane, mad, crazy; comp. <i>angawek.</i>
„ na	n.	food eaten at a funeral feast, <i>mana shat</i> ; <i>mana mdjaw</i> , curry eaten with the <i>mana</i> ; <i>mana naw</i> , to eat the food at a funeral feast, (disrespectful:) <i>mana sha.</i>
„ na	v.	to endure, remain firm as under trial; <i>gade hkam rai ti mung, ngai a mana nga ai.</i>
„ nam	v.	to smell; n. smell, scent; comp. Bur. <i>ṣṣi</i>
„ nam	n.	a visitor; a guest; <i>mulet mahprang manam</i> , to be a stranger or sojourner in a place.
„ nang	n.	a companion, associate; Cowrie <i>runnang.</i>
„ nap	n.	see app. III. 3. <i>jahpawt manap jau jau i.</i>
„ nat	v.	to grasp or hold tightly; to squeeze; comp. <i>mdgra.</i>
„ nen	v.	to be slippery, <i>lam manen ai</i> ; to be smooth, sleek.
„ ni	v.	to be soft, smooth, pleasant to the feeling.
„ ni	n.	yesterday, comp. Bur. <i>weq</i> , and see § 74. 1.
„ ni	v.	to laugh.
„ nu	n.	a price for something for sale; comp. <i>jahpu.</i>
„ nu	v.	to be habitual, customary and thus proper; <i>ndai ga manu ai.</i>
„ nut	n.	a moth; <i>manut sha</i> , v. to be moth-eaten.
„ nai	v.	to twist, screw, bore; to rub as ears of corn in the hands; <i>manai kayup ai.</i>

Mānau	n.	a great feast or dance; v. to dance at a <i>mānau</i> ; comp. <i>ka</i> , and <i>nau</i> ; to spread the feathers of the tail as a peacock.
„ naw	v.	to reach down and take or pull out, as money from a bag.
„ nawn	v.	to env.; to view with jealousy.
„ nga	n.	the number five; Bur. ၄.
„ ngai	n.	see app. III. 1.
„ ra	v.	to put or be upon, <i>mara da ai</i> .
„ ra	n.	fault, comp. <i>ra</i> ; guilt, <i>mara nga ai</i> ; comp. <i>yubak</i> .
„ rang	n.	rain; <i>mārang htu</i> , v. to rain.
„ re	n.	a village larger than a <i>kahtawng</i> ; a town.
„ ren	adv.	see § 78.
„ ri	v.	to buy, purchase; <i>mari la</i> , see parts; opp. to <i>du</i> .
„ ri	n.	dew; comp. <i>saiwan</i> ; <i>mari hkrat</i> , see parts.
„ rin	v.	to have a strong desire for; to be greedy, as for any object of enjoyment; <i>gunhpraw hta myit mārīn ai wa</i> .
„ rit	v.	to choke, as when under water; <i>shi hka hta mārīt si ai</i> .
„ rit	v.	to long for, to desire earnestly or eagerly.
„ run	n.	twins; v. to be alike and thus confusing, <i>ga mārūn ai</i> .
„ rung	n.	the spine, spinal column; <i>mārūng htinggu</i> , v. to be bent, as of age; <i>mārūng htinggaw</i> , to be hump-backed.
„ rai	n.	an individual, a single person; <i>mārai gade sa ma ta?</i>
„ rau	n.	a kind of tree from which a narcotic bark is obtained, used in fishing; <i>mārau ru ai</i> ; comp. <i>ru</i> .

<b>Miraw</b>	n.	a standing opinion, report, or rumor, becoming, or being acted upon by, a nat, (the <i>miraw nat</i> ), to the hurt of the individual unless properly propitiated; <i>miraw kap</i> or <i>lant</i> , v. to be under the influence of the <i>miraw</i> ; <i>miraw raw</i> or <i>hpu</i> , to propitiate the <i>miraw</i> by sacrifice; comp. <i>nhkar hkraw</i> .
„ <b>rawn</b>	v.	to shout, scream; comp. <i>garu</i>
„ <b>sa</b>	v.	to be acrid, biting to the taste, and thus causing an itching sensation; <i>dai namsi masa ai</i> .
„ <b>saii</b>	v.	to be beautiful, pleasant to sight or hearing; <i>wora bum ga a masan nga ai</i> .
„ <b>sat</b>	v.	to mark, sign, distinguish by a mark; <i>masat laika</i> , n. a mark, a sign.
„ <b>sen</b>	v.	to point, make pointed; to be pointed, and thus sharp.
„ <b>sin</b>	n.	the mind; comp. <i>sin</i> , and <i>myit masin</i> .
„ „ <b>pawt</b>	v.	to be angry.
„ <b>sit</b>	n.	a comb; v. to comb; comp. <i>gut</i> , and <i>pasi</i> .
„ <b>su</b>	v.	to lie; to feign; to make a false pretence; <i>masu ai wa</i> , n. a liar.
„ <b>sum</b>	a.	the number three; <i>masum pren</i> , see app. IV. 2.
„ <b>sawn</b>	n.	sharp bamboo sticks, or slats.
„ <b>sawp</b>	v.	to stroke, to put.
„ <b>sha</b>	n.	a man, one of the human race; a stranger, another than one's self; <i>massha num</i> , another man's wife.
„ <b>shang</b>	n.	a house and premises, outside a village, where common sacrifices are offered on special occasions.

<b>Māshi</b>	n.	the small of the back; the waist.
„ <b>tu</b>	v.	to lick, to lap.
„ <b>tep</b>	v.	to put close, to tie together; to clip, <i>zandau hte matep ai</i> .
„ <b>tu</b>	n.	an end, extremity, point; comp. <i>nchyan</i> .
„ <b>tu</b>	n.	children, off-spring, issue; <i>ngai si ti mung, nyc a matu nga nga ai</i> .
„ <b>tu</b>	par.	see § 20 b;
„ <b>tut</b>	v.	to join, connect, link; to mediate. to bring together by mediation, as two parties at war, <i>matut ya; matut manoi</i> , adv. successively, in order; <i>matut manoi ka da u</i> .
„ <b>tai</b>	n.	vengeance, revenge; comp. <i>tai; matai darp</i> , v. to avenge, revenge; n. an avenger.
„ <b>tsa</b>	v.	to swear, curse; <i>mat̄sa ga</i> , profane language.
„ <b>tsan</b>	v.	to be poor, destitute, helpless; coup. <i>mayan</i> .
„ „ <b>dum</b>	v.	to have pity, compassion; see parts.
„ <b>tsat</b>	v.	to despise, scorn; <i>matsat shabat</i> , n. refuse, foulness, dirt; a. disgusting, distasteful.
„ <b>tsat</b>	n.	the number eight;
„ <b>tsə</b>	n.	a wild beast; <i>mat̄se labye</i> , wild, carnivorous animals.
„ <b>tsi</b>	n.	leaven, yeast.
„ <b>tsing</b>	v.	to keep in mind, <i>myit hta matsing da ai</i> ; to mark, observe.
„ <b>tsut</b>	n.	a stopper, as for a bottle.
„ <b>tsaw</b>	n.	the upper region; the space above the clouds; <i>matsaw ga</i> , or <i>ntsang ga</i> .
„ <b>htan</b>	v.	to be engaged, bound by pledge or contract; <i>mahtan da ai num</i> , n. a betrothed woman.
„ <b>htang</b>	pron	see § 50.

Mähti	v.	to pinch.
„ htaw	v.	to spit; <i>mäyen mahtaw.</i>
„ ya	v.	to chew, masticate.
„ yam	n.	a slave; see § 13. 2.
„ yat	v.	to increase in number, as children or the young of animals; to teem, bring forth in abundance, <i>mäyat mäya.</i>
„ yat	adv.	see § 74. 1.
„ yu	v.	to swallow; comp. <i>mutut</i> , and Bur. <i>ṡ.</i>
„ yu	n.	see supp. 1.
„ yu	v.	to wish, desire, long for; comp. <i>kam.</i>
„ yu	v.	to be common, in general usage; <i>mäyu ga.</i>
„ „ ta	n.	see app. III. 1.
„ yawn	v.	to join the hands, as in an act of worship; <i>lata mäyawn.</i>
Myan	v.	to be flexible, ductile, capable of being drawn out.
Mye	v.	to settle, as a grievance; <i>ahka mye ai.</i>
Myen	n.	a Burman, <i>myen masha</i> ; <i>myen mung</i> , <i>myen ga</i> ; see parts.
Myi	n.	prior time; adv. before, formerly, previously.
Myi	n.	the eye; comp. Bur. <i>ṡṡ.</i>
„ man	n.	the face, the countenance.
„ pruiwi	n.	tears; <i>myi pruiwi prui</i> , v. to shed tears.
„ hten	v.	to be blind; comp. <i>kyaw.</i>
„ htoi	n.	a prophet; comp. <i>gumhpan.</i>
Myiprap	n.	lightning; comp. Bur. <i>ṡ.</i>
Myin	v.	to be ripe, as fruit; comp. <i>kung.</i>
Mying	v.	to name; comp. <i>amyinying</i> , and Bur. <i>ṡṡ.</i>
Myit	v.	to wash the face; <i>man myit ai</i> ; comp. <i>kashin.</i>
Myit	part.	see §§ 61. 1. a; 65. 2. a.

<b>Myit</b>	n.	mind, emotion, thought; comp. <i>mang</i> .
„ ja	v.	to be hard, obstinate; see parts;
„ mu	v.	to be settled, convinced, ready to agree.
„ ru	v.	to be troubled, see parts; n. trouble, distress; <i>myit ru myit ra</i> .
„ wang	v.	to be doubting, uncertain.
„ yu	v.	to think; reflect in mind, to ponder; also called <i>myit lu</i> .
<b>Māzing</b>	v.	to put in order, arrange; comp. <i>lajung da</i> .

## N.

<b>Na</b>	n.	time in duration, comp. <i>ahkying</i> ; <i>na na</i> , adv. see § 74. 2.
<b>Na</b>	n.	a period of four days set apart for the <i>shadip nat</i> .
„ na	v.	to observe the duties of the <i>na</i> .
„ shi	n.	a period of two days for the same purpose.
<b>Na</b>	adv.	very; used only in composition; comp. <i>la</i> .
„ chying	adv.	very, exceedingly; beyond what is right or proper.
„ kru	v.	to be gluttonous; <i>nakru hkinjin</i> , n. a glutton.
<b>Na</b>	v.	to feel; comp. <i>dum</i> .
<b>Na</b>	pron	see § 49; noun affix, see §§ 22. 23; verb. par. §§ 59. c; 60 b; 61. 5 a.
<b>Na</b>	n.	the ear; v. to hear, <i>na na ai</i> ; comp. Bur. <i>ṣṣ</i> .
„ h pang	v.	to be deaf; comp. Bur. <i>ṣṣṣṣ</i> .
<b>Nahking</b>	n.	a harrow; from <i>hkau-na</i> , and <i>hking</i> .
„ htai	n.	a native plough.
<b>Nam</b>	n.	see supp. 1.
<b>Nam</b>	v.	to be soft, fine in texture; <i>nam nam</i> , a. soft, fine.
<b>Nam</b>	n.	a jungle; comp. <i>maling</i> .

Namchyng	n.	the bright top-part on the tuft or crest of certain birds; <i>ugaw hkungrang hpe gaw namchyng ya dat wu ai</i> ; he gave the <i>ugaw hkungrang</i> his (bright) "top-feathers;" v. to be fleshy, ruddy, healthy looking.
„ pan	n.	a flower; see parts.
„ si	n.	fruit in general; comp. <i>asi</i> .
Nam	n.	water; (Shan.) for words in <i>nam</i> see app. II. ii. 4.
Nan	pron	<i>nan</i> , and <i>nanhte</i> , see §§ 47. 48. 49. 51.
Nang	pron	see § 47.
Nang	adv.	see § 75.
Nang	v.	to be intoxicated, <i>jaru nang ai</i> ; to be in a stupor.
Nat	v.	to burn, destroy by fire; <i>wan hte nat kau ai</i> ; comp. <i>hkru</i> .
Nat	n.	a nat, Bur. ၁၈; comp. Introduction 8—10. coup. <i>ji</i> .
„ jaw	v.	to offer to the nats; <i>anhte ji jaw nat jaw ai masha rai ga ai</i> .
„ ra	n.	a place set apart for the nats; from <i>nat</i> , and <i>shara</i> .
„ kăwa	v.	to punish as a nat; to be ill on account of the nats.
„ htawt	n.	a bamboo vessel used in the nat service.
Nem	v.	to be short, low, not tall or high; comp. Bur. ၁၄.
Nem	v.	to regret and thus to repent; <i>myit nem, yubak nem</i> ; Bur. ၁၄.
Nep	n.	the mucus of the nose; comp. ၁၄.
Nep	v.	to spread as a mat or cover; <i>ja-htai nep; panep nep ai</i> .
Ni	v.	to be near, not distant; comp. Bur. ၄; and § 70. 1.
Ni	par.	see §§ 15. 1; 61. 1; 65. 5; pron. § 48.

Ni	a.	see § 39.
Ni	n.	a day, opp. to <i>na</i> ; comp. <i>shani</i> , § 74, and Bur. ၁၃.
Ni	n.	see supp. 1.
Ni	v.	to be tame, domesticated; opp. to <i>tsai</i> ; comp. Bur. ၁၁၈, and <i>shani</i> .
Ning	n.	a year; comp. <i>shaning</i> and §§ 29. 38.
Ning	adv.	see § 82.
Ning		see § 6. b; Introduction 4. b.
„, jap	n.	strength, valor; <i>ningjap mang</i> , v. to exhibit strength or valor.
Nip	v.	to overshadow, <i>shingnip nip</i> ; comp. Bur. ၁၁၈.
Nit	par.	see §§ 64. 3, 7. a; 65. b.
Nu	n.	a mother; comp. <i>kanu</i> .
Nu	par.	see §§ 61. 3, 4; 64. 3.
Nu	n	the brain; comp. Bur. ၃၁၃, ၁၁၈.
Nu	n.	to be slack, not stiff; <i>n kang</i> ; <i>shingri nu ai</i> .
Num		see § 6. b.
„, dan	v.	to prevent, hinder; to intercept, comp. <i>dan</i> ; coup. <i>numwan</i> ; <i>ma-hpring gwi lawng wau hkum num-dan</i> , may the barking of the dog not prevent etc.
Num	n.	a woman; comp. Introduction 4. c.
„, nnan	n.	a bride; see parts.
„, sa	n.	a person appointed to attend a bride on her marriage day.
„, sha	n.	a female, opp. to <i>lasha</i> ; <i>numsha ma</i> , a young girl.
Nai	v.	to be elastic, tough.
Nai	n.	the yam root or plant.
„, hkyeng	n.	a yam with a dark purple root.
„, sam	n.	the common sweet potato.
„, tung	n.	the common large kind of yam.
Nau	n.	see supp. 1.
Nau	adv.	see § 79.
Nau	v.	to dance; see <i>mdnau</i> .



Naubaw	n.	the time when the <i>mānau</i> will begin.
„ dat	v.	to break up from a feast; n. the time for breaking up.
„ shawng	n.	the leader in a dance; see parts.
„ tung	n.	the time during which a <i>mānau</i> is held.
Naw	v.	to pay respect to, to greet as a subject his ruler; to worship, coup. <i>ku</i> .
Naw	adv.	yet, still, besides; <i>loi loi naw jaw mi</i> .
Nawn	v.	to consiler, reflect, deliberate; coup. <i>sawn</i> ; mostly used with the negative; <i>hpa n nawn</i> , <i>hpa n sawn yu ai</i> ; comp. <i>gawn</i> .
Nawng	n.	a lake, pond of any size; comp. Bur. ခံ့.
Nawng	v.	to give a prepared sacrifice to the nats; <i>nat nawng ai</i> .
Noi	v.	to hang, suspend, <i>noi da</i> ; to be conjoined, closely united with; comp. <i>jung</i> ; thus <i>mānoi</i> , to adhere to, be united with.
Noi	v.	to be elastic; comp. <i>myan</i> .
„ hkrat	n.	Indian rubber; comp. Introduction 4. 2.
Nga	v.	to speak; comp. <i>ngu</i> , <i>ga</i> , and <i>tsun</i> ; mostly used when quoting, or questioning something said in the past; <i>shi ning nga ai</i> ; <i>shi kāning nga a ta</i> ?
Nga	v.	to be; see §§ 69, and 5. 5; <i>nga nga</i> , to be fixed, staying, remaining, or established; <i>nga mānga</i> , a. see § 34; <i>nga yawng nga bra</i> , n. all that is, the world; see parts.

Ngamai	v.	to be prosperous, and thus to have plenty and be contented; coup. <i>ngamu</i> ; also used as an adv. <i>shi ngamu ngamai a nga nga ai</i> .
Nga	n.	cattle of the bovine genus; comp. <i>yam nga</i> .
„ hpaw	n.	a tamed bison; <i>nga hpaw lam</i> , a wild bison.
„ pra	n.	a heifer; comp. <i>upra</i> .
„ tang	n.	an ox; a beast of burden, comp. <i>utang</i> .
Nga	n.	fish, a fish; comp. Bur. <i>ci</i> .
„ jühkraw	n.	dried fish.
„ sep	n.	the scales of a fish.
Nga	v.	to be aslant; to lean a little to one side, <i>n gyeng ai</i> ; comp. <i>kanga</i> .
Nga	v.	to be old; to lean, as it were, towards the grave; <i>shi aprat nga ai</i> ; <i>shi aprat n nga ai si mat sai</i> .
Ngam	v.	to leave, let remain; to set aside, <i>ngam da</i> ; comp. <i>di da</i> , <i>madat da</i> , <i>hti nga</i> , and <i>git nga</i> .
Ngam	v.	to taste of salt; to be properly salted; <i>jum ngam ai</i> ; used mostly by the Kahko's where the Jinghpaws would say, <i>jum mu ai</i> ; opp. to <i>jum hka ai</i> .
Ngang	v.	to be firm, strong, durable; comp. <i>gang</i> .
Ngang	v.	to be salacious, lecherous; <i>ngang nga ai</i> , to live in an unrestrained, salacious, riotous manner.
Ngu	v.	to speak, tell, declare; comp. <i>nga</i> , and <i>ngoi</i> .
Ngut	v.	to be finished, completed, done; comp. <i>kre</i> , and § 61. 2. b; coup. <i>dul</i> .
Ngai	pron	see §§ 46. 47; a. § 37.

Ngawn	v.	to be pleasant, agreeable; to rejoice, be happy; coup. of <i>pyaw</i> ; comp. Introduction 4. c, and <i>ngwi</i> .
Ngau	n.	timber, material for a house; the pieces of timber, serving as joists for a floor are named, <i>dingbat</i> , <i>ngaulang</i> , or <i>ngauring</i> , <i>dinghkan</i> , and <i>ulu</i> ; the <i>chying-hkyen</i> , is put on the <i>ulu</i> ; comp. <i>lapa</i> , <i>share</i> , <i>shadaw</i> , <i>hkaula</i> , <i>ma-sen</i> .
„ gum	n.	the ornamented binder, by the stairs of a Kachin house.
Ngoi	n.	a sound, a noise; v. to produce a sound,
Ngwi	v.	to be gentle, mild, peaceful; <i>ngwi ngawn</i> , n. peace, happiness.
N	par.	sign of the negative see § 67; sign of the second per. sing. see §§ 63. 1; 65. 2; conj. as an abbreviation of <i>nna</i> , see <i>in</i> ; as a possible abbreviation of <i>ning</i> , see Introduction, 4. b.
„ ba	n.	a cover, blanket; comp. <i>hpajawng</i> ; <i>nba hpun</i> , v. to cover, as with a cover, blanket etc.
„ bang	n.	rattan ring worn by the Kachin women around the waist.
„ bang	n.	the back part of a Kachin house; opp. to <i>ndaw</i> .
„ bung	n.	the atmosphere; air in motion, wind; <i>nbung bung</i> , v. to blow.
„ baw	n.	see <i>mam</i> .
Nda	n.	width, breadth, in opp. to length; comp. <i>ding dung</i> ; <i>galu maya</i> , <i>nda inda</i> .
„ dan	n.	a bow.
„ dang	v.	to dispute, contest; <i>ndang hkal</i> , to deny, contradict.

<b>Ndat</b>	v.	to promise, as a nat, an offering at a stated time; <i>nat ndat ai</i> .
„ <b>de</b>	adv.	here, a shorter form of <i>nang de</i> ; see also § 79.
„ <b>den</b>	v.	to be bold, fearless in speech; to be blustering, assuming, <i>nden ja</i> or <i>tai</i> ; <i>ndai wa nden ja ai wa re ai</i> .
„ <b>dai</b>	a.	see § 35. 2.
„ <b>dum</b>	n.	a bottle.
„ <b>dung</b>	n.	an upper end, opp. to <i>npawt</i> ; a top, extremity.
„ <b>dung</b>	n.	the jack tree; <i>ndung hpun</i> , <i>ndung si</i> , see parts.
„ <b>dup</b>	n.	a blacksmith.
„ <b>daw</b>	n.	the space outside the front part of a house; comp. <i>nbang</i> ; <i>ndaw kahkrang</i> , v. to dance a funeral dance around the <i>garoi</i> ; comp. <i>lahkreng manau</i> ; <i>ndaw ri</i> , n. the two spears carried in front at a funeral dance; <i>ndaw baw—dim</i> , comp. <i>nau baw</i> etc; see also <i>kabung dum</i> ; the <i>kabung dum</i> always takes place inside, and the <i>ndaw kahkrang</i> outside the house; also pronounced <i>ntaw</i> ; see § 75.
<b>N-ga</b>	n.	live coal; <i>wan n-ga</i> .
<b>N-ga</b>	n.	a sheath, for a knife or sword.
<b>N-ga</b>	n.	the front part of the body; <i>man naga</i> .
„ „ <b>käleng</b>	v.	to lay prostrate on the back; also called <i>n-ga kran</i> ; comp. <i>n-gum up</i> .
<b>N-ga</b>	adv.	see § 79.
<b>N-gam</b>	n.	a precipice; an abrupt or steep descent; comp. <i>nhkap</i> .
<b>N-gamyaw</b>	n.	a locust,
<b>N-gang</b>	n.	a shield.
<b>N-gu</b>	n.	husked rice.

N-gung	n.	the back of a sword; opp. to <i>nshan</i> ; <i>n-gung gamai</i> , see parts.
N-gup	a.	see § 40 b.
N-gup	n.	the mouth; the bill of a bird.
N-gun	n.	strength, force; <i>n-gun dat</i> , v. to put forth strength; <i>n-gun ja</i> , to be strong; <i>n-gun yawm</i> , to lose strength.
N-gaw	n.	love, affection, benevolence; <i>n-gaw nuai</i> , most common form; <i>n-gaw nnyeng</i> , love as between children and parents; deep, affectionate love.
N-gaw gawk	n.	a scorpion.
N-gawn wa	n.	the great progenitor of the Kachins, and the former of the heavens and earth; <i>N-gawn wa Migam</i> ; see parts.
N-goi	n.	a swing; see <i>goi</i> .
„ „ la tum	n.	the rain-bow.
N-grau	n.	the white-handed gibbon, or long-armed ape; the hoolock monkey.
N-gyi	n.	a bastard.
Nja	a.	dear, beloved, adorable; coup. <i>n-pra</i> ; comp. <i>ja</i> .
„ jang	n.	an altar in the <i>nat ra</i> , on which a corpse is laid, and on which the spirit is supposed to reside until sent to the nat-country.
„ ju	a.	rough, violent; ravenous, voracious; comp. <i>ju</i> .
„ jaw	n.	the knot of hair on the top of the head; <i>njaw jaw</i> , v. to do up the hair in native fashion.
„ kau	a.	see § 35. 2. d; also pronounced <i>nhkau</i> .
„ chyang	n.	a coolie; comp. <i>chyang</i> .
„ hka	n.	a smoking-pipe.
„ hka	n.	the chin.

Nhkap	n.	a steep hill; comp. <i>n-gam</i> ; a. steep, somewhat precipitous.
Nhku	postp	see § 84. d.
„ hkun	n.	a hole in the ground, a pit; comp. <i>hku</i> , and <i>ginlawng hku</i> .
„ hkye	n.	see <i>mam nhkye</i> .
„ hkyi	n.	a knife.
„ hkyau	n.	a sickle, a scythe.
„ hkrem	n.	a side; comp. <i>garep</i> , and <i>maga</i> ; <i>nhkrem de kaleng</i> , or <i>taw</i> , v. to lie on the side.
„ hkrut	n.	a grind-stone.
„ lang	a.	see § 35. 2. d.
„ li	n.	seed, grain used as seed; <i>mam nli</i> , or <i>man li</i> .
„ lim	n.	an after-growth, as of grain; an after-math; a gleaning.
„ „ gut	v.	to harvest an after-growth; to cut an after-math; to glean.
„ lung	n.	a stone; comp. <i>lung</i> .
„ law	v.	to conquer, gain a victory, <i>hpyen nlaw ai</i> ; comp. <i>padang</i> .
„ ma	n.	a wound, a cut, a laceration.
„ mai	n.	a tail.
„ mut	n.	a harvest; <i>nmut ta</i> , time for the harvest.
„ maw	n.	a festal pole; comp. app. III. 3.
„ maw	n.	a high-road; <i>nmaw lam</i> .
„ na	par.	for the usages of this word see §§ 23, 85, 78.
„ nan	a.	to be new; opp. to <i>nsa</i> .
„ nang	n.	or <i>nnang nawn</i> , an earth-quake.
„ ngai	par.	see § 61. 1. a.
„ ngan	v.	to be untiring, indefatigable; coup. of <i>n jan</i> ; <i>gun n ngan</i> , <i>hpai n jan</i> .
„ ngawt	n.	odor as from fields or gardens; comp. <i>sung</i> .

Npan	n.	the front part of a Kachin house, (covered but without floor,) where the animals are kept or fed, and general work is done.
„ pu	adv.	see § 75.
„ hpang	n.	a place, as for the head or feet, <i>baw nhpang</i> , <i>lagaw nhpang</i> ; a foundation, origin; coup. of <i>npaut</i> .
„ hpat	v.	to vomit, throw up; used mostly of grown persons; comp. <i>md-dawn</i> .
„ hpu	n.	dust, as from a road; <i>nhpu mawng</i> , v. to be dusty, clouded with dust; <i>nhpu hpan</i> , to fly about as dust. Bur. †.
„ ra	n.	a bone, <i>nrut nra</i> ; charcoal.
„ ren	n.	a measuring rod; <i>shadawn nren</i> .
„ rum	n.	a help, or a helper; <i>nrumb ntau</i> ; comp. <i>kārum</i> .
„ rung	n.	a horn.
„ sa	v.	to be old; often pronounced <i>ning-sa</i> , or <i>dingsa</i> .
„ sa	n.	breath, life, <i>nsai nsa</i> ; <i>nsa sa</i> , v. to breathe, to inhale; <i>nsa shaw</i> , to exhale; <i>nsa lti</i> , or <i>kau</i> , to expire, give up the ghost.
„ sam	n.	power, ability; <i>nsam hkrat</i> , v. to display, exhibit power.
„ san	adv.	as, like as, similar to; <i>dai gumra nye a gumra nsan nga ai</i> ; comp. <i>sam</i> , and <i>zawn</i> .
„ se	n.	(good) substance or quality.
„ „ rawng	v.	to be of good, substantial quality and thus nourishing; <i>nse rawng ai mam</i> ; <i>nai se</i> .
„ si	n.	an ear of corn; also pronounced <i>gungsi</i> .
„ „ nai si	n.	grain and herbs of all kinds.
„ sin	n.	darkness.

Nsin sin	v.	to be dark.
„ sung	n.	a grave; <i>nsung hku.</i>
„ sawn	v.	to mimic; <i>n sawn n sang di</i> , to mock, ridicule.
„ shang	n.	the loins.
„ shawng	n.	a beginning; comp. <i>shawng.</i>
„ ta	n.	a house.
„ tawt	n.	a threshold; a door-sill.
„ htan	v.	to act on the opposite.
„ „ shai	v.	to be contrary, opposite; adv. against, in opposition to.
„ htang	v.	to turn around; adv. around, round about.
„ hten	adv.	see § 76.
„ htu	n.	a long knife, a sword.
„ htung	n.	a bamboo water-vessel, in which water is brought and kept in the house.
„ htaw	n.	a brand.
„ htawm	adv.	see §§ 68. 2; 87.
„ htoi	n.	light; the light of day, and thus a day, opp. to <i>nsin</i> ; <i>nhtoi shagu ai</i> , an even day; <i>nhtoi shaje</i> , an odd day.
„ „ htoi	v.	to be or become light.
„ tsa	adv.	or postp. see § 84.
„ tsin	n.	water as used for drinking, or household purposes.
„ wa	n.	an axe.
„ wawt	n.	a diviner; comp. <i>shaba wawt.</i>
Nyē	pron	see § 49.
Nyet	n.	the name of a traditional bird, <i>Nnying nyet u</i> , see next; <i>Nnying nyet u nyet nna</i> , <i>Sha gaw, nga ai</i> , <i>Npring pri u mung</i> etc.
Nyet	v.	to deny, disown, contradict; comp. <i>ndang.</i>
Nyen	v.	to take, procure a thing on false pretence, <i>nyen la ai.</i>



Nyip	v.	to wilt, be wilted, dull, faded; comp. <i>nyui</i> .
Nyung	v.	to be of a sad outward appearance or countenance.
„ nyung	a.	sad, melancholy.
Nyui	v.	to be withered, faded, as a flower; comp. <i>wai</i> .
Nyaw	v.	to be shrunken, wrinkled by contraction; fig. to have an empty (contracted) stomach; to feel pains of hunger, <i>kan nyaw ai</i> ; comp. <i>gyaw</i> or <i>kyaw</i> .
N-yun	v.	to be angry, raging, without sufficient reason.
„ „ bu	v.	to be angry as before; see part.

## P.

Pa	v.	to be flat, level; comp. <i>pat</i> , and Bur. <i>ṣṣ</i> ; a tract of land used for lowland paddy cultivation, <i>hkau-na pa</i> ; comp. <i>prang</i> .
Pa	n.	solid substance, flesh or bone in distinction to life or breath; <i>nat gaw pa n sha ai</i> , <i>nsa sha sha ai</i> ; that which remains after the liquor or juice is extracted; <i>namsi pa hkrai hkrai</i> , <i>jähku n rawng ai</i> ; comp. <i>nse</i> , Bur. <i>ṣṣ</i> and <i>ṣṣṣ</i> ; coup. <i>pi</i> .
Pan	n.	a flower; comp. <i>nampān</i> , and Bur. <i>ṣṣ</i> .
„ hkung	n.	a kind of flower; a word of endearment among women;
Pan	n.	see app. IV, 4.
Pan	v.	to grow bodily or mentally; to improve, mature, comp. <i>hpan</i> ; <i>shalan ai wa gaw pan ai</i> , <i>shayun ai wa gaw kajun ai</i> .

Pang	n.	a part, subdivision, as of a tribe, clan, or congregation.
Pat	n.	amber; glass.
Pat	v.	to obstruct; to shut up, as an old path; comp. <i>bat</i> .
Pat	v.	to be flat; <i>pat pat</i> , a. flat and almost round; <i>shabying pat pat</i> .
Patbau	n.	a club, a mallet.
Pe	n.	see app. IV. 1, 4.
Pu	v.	to bloom, spread open as a flower; comp. Bur. <i>q</i> : n. a bud.
Pu	v.	to be tired, ache, as from overwork, or when putting forth a continued effort. comp. <i>tsu</i> .
Pu	n.	a snake; comp. <i>lapu</i> .
„ hkla	n.	a kind of serpent.
„ hkram	n.	a cobra.
„ nui	n.	a python.
„ htum	n.	a viper.
Pu	n.	the bowels, intestines, guts; comp. <i>kan</i> .
„ nu	n.	the large intestines.
„ shi	n.	the small intestines.
Pung	n.	a green bamboo vessel in which rice is prepared.
Pung	n.	the head; used only in composition.
„ ding	n.	the top of the head, <i>baw pungding</i> ; the top of a hill or a mountain, <i>bum pungding</i> .
„ kum	n.	the skull; <i>pungkum nra</i> , bones of the skull.
„ hpraw	v.	to be gray-haired; coup. <i>punglaw</i> ; <i>punghpraw punglaw ai gaw kanning n di</i> .
Pup	v.	to kiss.
Put	v.	to grumble, scold; comp. <i>ngun</i> .
Pai	n.	the left; comp. <i>hkra</i> ; <i>pai maga-lata</i> ; see parts.

Pau	v.	to protect, lead; comp. <i>bau</i> ; to add, mix, as poor elements or parts with good ones, for the sake of fraud, <i>ga pau ai</i> ; <i>kani pau ai</i> ; <i>hpalap pau ai</i> .
Paw	v.	to be plentiful, not scarce, Bur. <i>coi</i> .
Paw	v.	to appear, to make an appearance; to come forth, as a prophet or some great personage, <i>paw pru</i> ; Bur. <i>coi</i> .
Pawn	v.	to carry in the arms, as a mother her child; comp. <i>ba</i> .
Pawng	v.	to add, collect, unite in one; Bur. <i>cois</i> .
Poi	n.	a feast; comp. <i>manau</i> ; Bur. <i>ḡ</i> .
Pādang	n.	a victory, comp. <i>dang</i> , and <i>nlaw</i> ; <i>pādang mānau</i> , see parts.
„ gawn	adv.	without thought, or consideration, <i>n gawn ai</i> ; carelessly, negligently, without thought or concern; <i>pāgawn galaw ai</i> .
„ hkam	v.	a security, one who goes in security; comp. <i>hkam</i> .
„ la	n.	a missile, an arrow, bullet, a cannon ball; comp. <i>mak</i> .
„ lamla	n.	a butter-fly.
„ len	n.	the sting of a bee; the point of a serpent's tongue.
„ li	n.	a strip of bamboo, used for mats, baskets etc; and for general tying purposes; Bur. <i>ḡ</i> .
„ „ shit	v.	to split <i>pali</i> ; <i>pali mali</i> , to whittle a <i>pali</i> .
„ lawng	n.	a jacket, a coat.
„ nep	n.	a mat or a mattress, used as a bed.
Pra	v.	to be clean, pure, beautiful; comp. <i>chyoi</i> .
Prang	v.	to come forth, as insects or worms after a rain; <i>kabun prang ai</i> .

<b>Prang</b>	n.	a plain; a moor.
„ <b>ugam</b>	n.	a partridge.
„ <b>dai</b>	n.	a rabbit, hare.
<b>Prat</b>	n.	age, comp. <i>asak</i> ; an age, generation, cycle; <i>prat tup</i> , a whole age, see § 35. d; adv. ever, perpetually, eternally.
<b>Pre</b>	v.	to be equal, similar, matched; comp. <i>bung</i> .
<b>Pren</b>	v.	to be flat, comp. <i>pa</i> ; <i>aga gaw pren pren pa pu nga ai</i> ; to be equal, on the same line or order, mostly used as an adv; <i>hpyen ma ni pren pren pa pa tsap nga ma ai</i> ; also pronounced <i>bren</i> .
<b>Preng</b>	v.	to be straight, not crooked; to be tall and straight, as a tree; comp. <i>ding</i> , and <i>yang</i> .
<b>Pri</b>	v.	to be smooth, even on the surface; <i>shadaw a pri sha galaw u</i> ; <i>ndai pri nga ai</i> .
<b>Pri</b>	v.	to pervade, diffuse, spread over all the parts; <i>dai ga mung pri rai sai</i> ; to be filled with; <i>Man-maw ga kala pri rai sai</i> .
<b>Pru</b>	v.	to go or come out; <i>pru sa</i> , <i>pru wa</i> , see parts; comp. <i>shapraw</i> ; to rise as a celestial luminary, <i>jan pru</i> , <i>shata pru</i> .
<b>Prut</b>	v.	to boil; to bubble as water when boiling; to sprout, <i>tsingdu prut ai</i> .
<b>Prai</b>	v.	to be effaced, worn away, <i>hkan prai mat ai</i> ; to be erased or obliterated, <i>laika tsi prai mat ai</i> ; to be leveled to the ground, as a former grave, <i>prai mat ai lup</i> .
<b>Praw</b>	v.	to raid, burn and plunder; <i>bu praw de nang yang ningjap nang</i> .
<b>Päsi</b>	n.	a comb; comp. <i>mdsit</i> .

Päsi	n.	cotton; comp. <i>si</i> ; <i>päsi gap</i> , see parts.
„ tsip	n.	a bat.
„ htau	n.	a horn, trumpet, bugle; <i>pahtau dum</i> , see parts.
Pyen	v.	to fly; Bur. ခ်.
Pyengdin	n.	a lamp.
Pyeng	n.	coup. of <i>mashang</i> .
Pyet	v.	to crush; to flatten by pressing, or squeezing; to lower by pushing downwards; <i>pyet rai u</i> .
Pyi	adv.	see § 79, and comp. Bur. ဝေ.
Pyaw	v.	to enjoy one's self; to be pleased, happy; comp. <i>ngawn</i> ; Bur. ခုဝ်.
Pyawng	n.	a tube, a pipe; the barrel of a gun, <i>sanat pyawng</i> ; comp. Bur. ခုဝ်.
Pyawng	v.	to float, either by wing or sail; to glide easily and quickly; <i>u pyawng mat wa ai</i> ; <i>li pyawng hkawm ai</i> .

## HP.

Hpa	v.	to rely on, trust in, depend on; comp. <i>shāmyet</i> , and Bur. ဝါ.
Hpa	v.	to be thin, not thick, opp. to <i>htat</i> ; Bur. ဝါ.
Hpa	n.	a thick rice-gruel; <i>hpa malum</i> , see parts.
Hpa	pron.	see § 50; Bur. ဘဝဝဝ or ဘဝ.
„ hpa	n.	something, any thing unknown and undetermined; a. see § 35. 2. d.
„ rai	adv.	see § 80. 4.
Hpaji	n.	wisdom, understanding; craftiness, cunning; coup. <i>hparat</i> ; comp. Bur. ဝေဝ, and <i>byeng-ya</i> .
„ „ dan	v.	see parts.
Hpajet	n.	a towel; a handkerchief.
Hpajawng	n.	a cloak, mantle, (Shan;) comp. <i>nba</i> .

Hpalap	n.	tea; the tea plant; also pronounced <i>hpalap</i> .
Hpam	v.	to be numb, benumbed, without feeling; <i>lagaw hpam ai; n-ma hpam ai</i> .
Hpan	v.	to create, form, set in order; coup. <i>lan</i> ; Bur. <i>oŋ</i> ; <i>hpan da</i> .
Hpan	v.	to manipulate the body in native fashion, as for cramp or general debility; <i>hkum hpan ai</i> .
Hpan	v.	to indicate, denote by a promise or temporary gift, any permanent gift to be given in the future; <i>hkagruci kádung hpan ai; shábrai hpan ai</i> ; comp. <i>shahpan</i> .
H pang	v.	to begin, make a beginning, <i>ndai amu nang hpang u</i> , or <i>galaw hpang u</i> ; to start at a work so as to establish a claim, <i>ndai yi ngai hpang we ai</i> ; to be first, to have begun first, <i>ndai amu ngai shawng galaw hpang we ai</i> ; comp. <i>nhpang</i> .
H pang	adv.	see § 75; <i>hpang hkrat</i> , see parts.
H pang	n.	see Introduction 9. a.
„ gára	v.	to be thirsty; comp. <i>ra</i> .
Hpe	par.	see §§ 20. 21.
Hpu	n.	see supp. 1. <i>hpu shawng—baw—doi</i> , see parts, and comp. app. I. b.
Hpu	v.	to be of value, worth; to be expensive; comp. <i>jáhpú</i> , and <i>manu</i> .
Hpum	v.	to hold in the arms, to embrace.
Hpum	v.	to be fat, corpulent, plump.
Hpum	v.	to lie down, to lay; used of animals, and especially of birds while hatching.
Hpun	n.	manure.
Hpun	v.	to dress; to put on and wear a coat, <i>palawng hpun ai</i> ; comp. also <i>nba hpun</i> , Bur. <i>ŋ</i> ; and <i>jáhpun</i> .

Hpun- pālawng }	n.	clothes.
Hpun	n.	a tree; wood.
„-dawng	n.	a log, a large piece of wood.
„ hkaw	n.	an ordinary log.
„ pyen	n.	a plank, a board; comp. Bur. $\text{၂၃}$
Hpunda	n.	see Introduction 5.
Hpunda	n.	a standard, mark, distinguished pre-eminence; <i>anhie ji woi ni a hpunda n dep lu ga ai</i> .
Hpung	n.	glory, honor, <i>hpung shing kang</i> ; comp. Bur. $\text{၁၄}$ .
„ rawng	v.	to be possessed of glory, great influence, or a commanding appearance.
Hpung	n.	a gathering, congregation; a herd, a flock; <i>masha hpung; sagu hpung</i> .
Hpung	par.	see § 64. 7.
Hpungdim	n.	the last child born, <i>kasha hpungdim</i> ; sometimes used in opp. to <i>hpung gam</i> ; see parts.
Hpungkawp	n.	the heavy skin enveloping the lower parts of the elephant bamboo.
Hpunglum	n.	a nat priest of the third order; the one arranging the parts of a sacrifice; coup. <i>hpungli</i> .
Hpunglum	n.	hot water; comp. <i>lum</i> , and <i>ntsin</i> .
Hpungtang	n.	the echo; the reverberation of a sound; <i>hpungtangtang</i> , v. to echo, to cause an echo.
Hpung-yawt	v.	to swim, <i>hka hpung-yawt ai</i> ; comp. <i>byau</i> .
Hput	n.	the knee; comp. <i>lahput</i> .
„ ba	v.	to bend the knee; comp. <i>gumba</i> ; to sit down, to squat in native fashion.
Hput	n.	the measles; <i>hput hput ai</i> , v. to have the measles.

Hput	n.	a kind of basket; the Bur. qof.
Hpai	v.	to carry on the shoulder; comp. <i>gun</i> , and <i>lang</i> .
Hpai	n.	see app. IV. 3.
Hpaida	n.	dice, pieces used in gambling.
„ „ da	v.	to gamble; to cast lot; comp. Bur. ၵ.
Hpaisan	n.	see app. IV. 4.
Hpaurang	v.	to be naked; to appear without clothing; comp. <i>singgu krin</i> .
Hpaw	v.	to open as a door; opp. to <i>la</i> ; coup. of <i>waw</i> ; to bubble up as water out of a spring; fig. to speak, comp. <i>aw</i> .
Hpaw	n.	comp. <i>lahpaw</i> .
„ da	n.	a leaf laid side-ways.
„ dung	n.	a leaf ( <i>lahpaw</i> ) laid length-wise at the bottom of a bundle or packet, ( <i>makai</i> .)
Hpawmi	n.	a middle aged woman.
Hpawm	v.	to be bitter, acrid, as certain kinds of fruit; comp. <i>hkup</i> .
Hpawm	v.	to act in concert, or partnership; comp. <i>jawm</i> , and Bur. ခဝ်.
Hpawn	v.	to collect into one place or centre, comp. <i>gumhpawn</i> ; <i>hpawn di ai</i> ; <i>hpawn tawn da ai</i> ; <i>shinggyin</i> , and <i>lahkawn</i> .
Hpawng	v.	to gather, congregate; comp. <i>sup</i> , and Bur. ခဝ်း.
Hpawng	n.	a raft, a float; Bur. ခဝ်း; <i>hpawng yawng</i> . v. to float a raft.
Hpawt	n.	see <i>jahpawt</i> ; for adv. in <i>hpawt</i> , see § 74.
Hpoi	v.	to lose or have lost taste, flavor or relish, as salt, fruits, or fluids; comp. <i>sha</i> or <i>jahpoi</i> .
Hpāga	n.	trade; <i>hpāga ga</i> , v. to trade; <i>hpd. ga</i> , is at times used for traders ( <i>hpāga māsha</i> ,) or a caravan.



Hpäjau	n.	a servant at a feast, or before a person of importance on special occasions; comp. <i>jau</i> .
Hpra	adv.	see §§ 72. e, 74. 1.
Hprang-	v.	to hew off, fashion, as a post, with a sharp instrument.
Hprang	v.	to be near to or pass by, as a road by a village; <i>dai lam wora ka-htawng de hprang sa ai</i> .
Hprang	v.	to wake, <i>yup hprang</i> ; come into consciousness; often used as a coup. of <i>dum</i> .
Hpri	n.	iron; <i>hpri shingrit</i> , n. an iron chain; see parts.
Hprim	v.	to move, fly about as a bat; <i>nrim rim pätsip hprim</i> .
Hpring	v.	to be full, as a vessel of water; often used as a coup. of <i>ding</i> .
Hpraw	v.	to be white; n. whiteness.
Hpraw	n.	color; appearance, relating more to color than form.
Hprawn	v.	to run away, elope, <i>num hprawn ai</i> ; to call on a nat, coup. of <i>nawn</i> .
Hprawng	v.	to run away, abscond; to flee, to bolt; <i>hpa mājau hprawng n ni?</i>
Hpya	v.	to cut in pieces, divide, as parts of a sacrifice; Bur. ခဲ
Hpya	v.	to rob, plunder, as a caravan; comp. <i>kashun</i> ; <i>hpya sha</i> , to live by robbing especially traders.
Hpyan	v.	to spread out, unroll; to expand; comp. <i>yan</i> , and Bur. ခန့်
Hpye	v.	to carry a sword or a bag in native fashion; <i>nhtu hpye</i> ; <i>tingsan hpye ai</i> .
Hpye	v.	to wound by a cut, stab etc; to break open as sore; comp. <i>rat</i> .
Hpyen	n.	an enemy, an opposer; comp. <i>gum-lau</i> .

<b>Hpyen</b>	n.	a war; comp. <i>majan</i> ; <i>hpyen gasat</i> , v. to fight, see parts; <i>hpyen masha</i> , n. a soldier; <i>hpyen shamawen</i> , to set in array, prepare for an engagement.
<b>Hpyi</b>	n.	a witch; a man or a woman possessing an evil spirit.
„ <i>kāwa</i>	v.	to be bewitched, or under the influence of a witch; for forms such as <i>hpyi lu—su</i> , and <i>shung</i> , see parts.
<b>Hpyi</b>	n.	the skin, bark; <i>shan hpyi</i> , <i>hpun hpyi</i> .
„ <i>hpun</i>	v.	to assume a false appearance; to feign, practice hypocrisy, see parts; <i>hpyi hpun ai wa</i> , n. a hypocrite, a pretender.
<b>Hpyit</b>	v.	to err, sin, transgress; coup. of <i>shut</i> ; Bur. ၆၆.
<b>Hpyau</b>	v.	to hang, be suspended, as a bell.

## R.

<b>Ra</b>	v.	to wish, desire, long for; to like, and thus to desire, in the last sense as coup. of <i>tsaw</i> .
<b>Ra</b>	v.	to be even, smooth, not rough.
<b>Ra</b>	v.	to be wanting, lacking; to be imperfect, deficient in a moral or ethical sense.
<b>Ra</b>	n.	see app. III. 2.
<b>Ra</b>	par.	see § 61. 1. b.
<b>Ram</b>	v.	to be enough, moderate, reasonable; comp. <i>hkau</i> .
„ <i>ram</i>	adv.	moderately, temperately, reasonably.
<b>Ram</b>	u.	the age of puberty; <i>lu ram</i> , <i>hkawn ram</i> , youth, having arrived at pubescence.

Ran	v.	to be scarce, as work, <i>amu ran ai</i> ; to be few and far between, as large trees in a paddy field, <i>hpun ran ai</i> .
Ran	v.	to become cold and stiff, as a corpse, <i>mang ran ai</i> .
Rap	v.	to cross, as a river, bridge etc; to cross by swimming, wading or any other way.
Rat	n.	see supp. I.
Rat	v.	to wound, as by striking against a sharp obstacle.
Rem	v.	to tend, watch, as a herd of cattle; <i>nga rem</i> , n. a herdman.
Ren	v.	to be too long, as a rope used for carrying purposes; <i>sunri nau ren ai</i> ; thus <i>sharen ai</i> , to lengthen.
Reng	v.	to be of fine, good, and substantial quality, <i>reng ai palawng</i> ; to be quick, coup. of <i>larau</i> , <i>reng larau ma ni</i> ; to be uncommon, distinguished, comp. Bur. ငှက်, <i>shi reng ai wa rai nga ai</i> ; to act boastingly, to feign; comp. <i>sha-reng</i> .
Rep	v.	to cut, to clip, to shear, <i>zandau hte rep ai</i> ; comp. <i>sen</i> .
Ret	v.	to saw, <i>tsingret hte ret ai</i> .
Rē	v.	see <i>rai</i> , and § 69.
Ri	a.	see § 35. 3.
Ri	par.	see § 70. 3.
Ri	n.	a cord, string, thread, yarn.
„ jit	n.	a skein or hank of thread.
„ ri	v.	to spin, prepare yarn.
Ri	n.	a spear.
„ jinghkyen	v.	to throw a spear at anything distant; comp. <i>galun</i> .
„ nhtu	n.	weapons of war; Bur. ငှက်, <i>ngat</i> .
Ri	n.	the ratan vine.
„ hka	n.	a specie of ratan; comp. Bur. ငှက်, <i>ngat</i> .

Rim	v.	to catch, seize, arrest, <i>rim la; shi hpe rim la u.</i>
Rim	v.	to become dusk; comp. <i>nrim</i> , and <i>hprim</i> ; see app. III. 3.
Rin	v.	to grind, as in a mill; comp. <i>htum-rin</i> .
Rin	par.	see § 65. 2. b-c.
Ring	par.	see § 61. 1. b; 5. b.
Rip	v.	to pound the paddy for the first time; to take off the larger husk, <i>mam rip ai</i> .
Rit	v.	to braid; to twist, as while twisting a cord, <i>shingri rit ai</i> .
Rit	par.	see § 64. 2.
Ru	v.	to be hard, difficult, troublesome, bad, usually with <i>yak</i> ; <i>ru yak ai shara law nga ai</i> ; at times <i>ru</i> is used with <i>hka</i> as a noun; <i>ru hka</i> , a grievance, difficulty.
Ru	n.	the root of a tree; <i>hpun ru</i> .
Ru	n.	a vine, a climbing plant.
Ru	v.	to pour out, spill, shed; comp. <i>ru bang-dat-kau</i> .
Rum	n.	a water-fall; <i>rum hkrat</i> , see parts.
Rum	v.	to have a common centre or origin; <i>kanu kawa rum ai</i> ; comp. <i>mdrum</i> , and <i>daju</i> .
Rum	v.	to fall out, as the teeth because of age, <i>wa rum ai</i> ; to break off, as small pieces from an edge-tool, <i>nshan rum ai</i> ; to pick off, as the grains from an ear of corn.
Run	v.	to tear down, as an old house; comp. <i>bya</i> ; <i>nta run kau na</i> .
Rung	n.	a court-house; Bur. §:
Rai	v.	to be, see § 69; to make, create, coup. of <i>shai</i> , see Spelling Book 28; to put up, stay as over night in a place, <i>dai na wora nta hta anhte rai na ga ai</i> ; <i>rai sa</i> , adv.

		see § 83; <i>rai ti</i> etc. conj. see §§ 85. 86; verb. par. see § 70. 3. interj. see § 89.
Rai	n.	see <i>arai</i> ; from the verb <i>rai</i> .
Raw	v.	to untie, loose; <i>raw dat ai</i> , see parts; also to be untied, etc.
„ kau	v.	to set free; fig. to loose, as from guilt, to forgive.
Rawn	v.	to be slant; <i>mshkrai rawn ai</i> .
Rawng	n.	an animal of the tiger specie; comp. <i>shdraw</i> .
„ gawk	n.	a leopard.
„ chyang	n.	the black leopard.
Rawng	v.	to hold, contain; to include, comprise, inclose.
Rawng	n.	see app. IV. 4.
Rawt	v.	to rise, arise, as from sleep, <i>yup rawt</i> ; to start as on a journey, <i>dai ni rawt hkawm na</i> ; to begin, as a work, <i>hpaga rawt na</i> ; <i>rawt hkawm—rawt sa,—rawt wa</i> , see parts.
Rau	v.	to be free; to have leisure, <i>rau nga ai</i> ; <i>rau n nga ai</i> ; comp. <i>ban</i> and <i>laban</i> ; n. a time of leisure.
Rau	postp	with; see § 84.
Roi	v.	to deride, laugh at, jeer at; to treat disrespectfully, saucily; comp. <i>asawng</i> .

## S.

Sa	v.	to rest; to cease from motion or action, through desire of rest.
Sa	v.	to go; to come; comp. <i>wa</i> , <i>hkawm</i> , and § 64. 2.
„ la	v.	to bring; see parts, and comp. <i>la sa</i> ; <i>sa la wa rit</i> , bring here.
Sa	par.	see § 61. 3. b.

<b>Sak</b>	v.	to pack, crowd into, as paddy in a basket, <i>mam sak ai</i> .
<b>Sakse</b>	n.	a witness; a testimony, evidence, Bur. ခဝ်ခဝ်.
„ „ <b>hkam</b>	v.	to bear witness, give testimony; see parts.
<b>Sam</b>	n.	a Shan; <i>Sam mung</i> , <i>Sam masha</i> , <i>Sam hking</i> , see parts.
<b>Sam</b>	v.	to appear, seem; <i>rai sam ai</i> , it appears to be so; <i>ntsin n rawng sam ai</i> , there does not seem to be any water.
<b>San</b>	v.	to ask a question, to inquire, interrogate; <i>shi hpe san u</i> .
<b>San</b>	v.	to be clear, pure; to clean, purify, comp. Bur. ခဝ်; to mend, feel better, as after an illness.
<b>Sang</b>	v.	to use one object, instead of, and in the same way, as another; thus to use paper notes instead of coin, <i>maisau hte gumhpraw sang ai</i> ; comp. <i>ling</i> ; to pay as with cattle, rice etc., when cash is not obtainable, <i>nga sang ai</i> ; to give, as a cow instead of a slave at a marriage, <i>mayam sang ai nga</i> ; to treat a free person as though he were a slave, <i>mayam sang ai</i> ; to call by a false name, <i>amyiny sang ai</i> .
<b>Sap</b>	v.	to put something between two parts, as when packing, <i>lahpaw sap ai</i> ; to make divisions, as between different layers.
<b>Sat</b>	v.	to kill, <i>masha sat ai</i> ; to quench, extinguish, as fire, <i>wan sat ai</i> ; to cut down, as trees for timber, <i>hpun sat ai</i> ; to stop, as a discussion, <i>ga sat ai</i> ; comp. <i>gdsat</i> , and Bur. ခဝ်.

Se	par.	see § 61. 3, a, and 4. a.
Se	v.	to cut or pick off, as flesh from bones; comp. <i>gu</i> , and <i>sep</i> .
Sek	v.	to land, as a boat at a landing place; to be moored alongside a wharf, <i>sek nga ai</i> ; Bur. ສັກ; <i>li sek ai shira</i> , n. a landing place.
Sem	v.	to be even; of the same form or height; opp. to <i>mahting</i> .
Sen	a.	see § 35. 3.
Seng	v.	to concern, relate to, appertain to; <i>dai ngai hte seng ai amu</i> ; comp. Bur. ສັງ.
Seng	n.	a shop, a stall; Bur. ສັງ.
Seng	v.	to remove, clear out, as things from a house, <i>nta seng ai</i> ; to purify, cleanse; in the last sense as coup. of <i>yeng</i> .
Seng	n.	a top, a child's toy; <i>seng htaawk</i> , v. to play with tops.
Sep	v.	to peel, as potatoes; comp. <i>se</i> .
Sep	n.	scales of a fish or other kinds of animals; <i>sep gu</i> , v. to scale, as a fish.
Set	v.	to add on to; to enlarge by addition; comp. <i>jat</i> .
Si	v.	to die, expire, <i>mdsha si mat ai</i> ; comp. Bur. ສີ; to be extinguished as fire, <i>wan si mat sai</i> ; comp. <i>htan</i> .
Si	n.	a kind of pottage; comp. Introduction 2. a; <i>si si</i> v. to prepare the <i>si</i> .
Si	n.	fruit; Bur. ສີ; also pronounced <i>asi</i> , <i>namsi</i> , or <i>hpun si</i> .
Sim	v.	to stop, abate; to become still, quiet; comp. Bur. ສັມ.
Sin	v.	to watch, look after a thing; to protect, keep as from harm; in the last usage as coup. of <i>bau</i> ;

		<i>ndai arai hpe sin u; ngai shanhthe hpe bau na sin na ma ra ai.</i>
Sin	n.	hail; <i>sin hkrat</i> , v. to hail.
Sin	n.	the liver; comp. <i>msin</i> ; a general preformative.
„ da	n.	the chest, the thorax.
„ „ ga	n.	see app. IV. 2.
„ Jawng	v.	to be irritative, easily provoked.
„ wawp	n.	the lungs.
Sin	v.	to be dark, comp. <i>nsin</i> ; to become dark.
„ na	n.	the west.
„ praw	n.	the east; comp. <i>mdga</i> .
Sing	v.	to draw up a plan, to make preparations, <i>nta sing ai; da sing ai</i> ; comp. Bur. ဆငံ.
Sing	par.	see § 61, 2. Rem.
Singgu	v.	to be naked; also pronounced <i>singu</i> ; comp. <i>hpaurang</i> .
„ „ krin	v.	same as <i>singgu</i> ; most common; see parts.
Singkawng	a.	see § 40.
Singwum	n.	briars, thorns; a bush; comp. <i>hpun singwum</i> , and Bur. ဆင်္ဂဝံ.
Sit	par.	see § 64. 3.
Sit	v.	to move towards one side, <i>ngai kaw sit u</i> ; comp. Bur. ဆိတ်.
Su	par.	see § 64. 3.
Su	v.	to awake, <i>yup su</i> ; comp. <i>hprang</i> .
Sum	v.	to lose, fail; not to gain or win; <i>gunhpraw sum mat ai</i> .
Sum	n.	a tent, a booth.
Sum		a general preformative, pronounced <i>sam</i> , by the Cowries; comp. § 6. b.
„ bum	n.	a heap, as of stones, also pronounced <i>sumpum</i> .
„ du	n.	a hammer.
„ doi	n.	a rod, a cane; a sceptre.
„ gawn	n.	a fishing net.



Sumla	n.	an image; a picture.
„ nep	n.	an anvil.
„ pu	n.	a box.
„ paw	n.	a bunch of fruit, <i>si sumpaw</i> ; a cluster, as of grapes.
„ pra	n.	a kind of long vine-like jungle grass.
„ prang	n.	a brad, an awl.
„ prat	n.	a wedge.
„ hpyi	n.	a flute; any wind instrument.
„ ri	n.	a cord, a rope; <i>sunri sumdam</i> .
„ saw	n.	a key.
„ sing	n.	a poetical name for heaven; <i>sum-sing lamu</i> .
„ shi	a.	see § 35. 3.
„ htin	n.	bellows.
„ wi	n.	a cloud; by some Kachins also mist; comp. <i>saiwan</i> .
Sung	n.	smell, scent, as from clothes or flowers.
Sung	v.	to use, make use of; comp. Bur. <i>ꨀ</i> ; <i>asung</i> , n. a usage.
Sung	v.	to be deep, not shallow; opp. to <i>tang</i> ; <i>hka sung ai</i> .
Sut	n.	property, wealth, riches; comp. <i>gan</i> , and Bur. <i>ꨀ</i> .
Sun	n.	a garden.
Sai	n.	blood; very often pronounced <i>asai</i> ; <i>sai pru</i> , v. to bleed.
Sai	par.	see § 61. 2.
Saidawng	n.	a chain, as used with a watch.
Saiwan	n.	mist, heavy fog; comp. <i>hkyen</i> , and <i>mari</i> ; <i>saiwan hkrat</i> , see parts.
Sau	v.	to be savory, luscious, as fruit; <i>namsi sau ai</i> . oil, grease, fat, tallow. to call to temporary service; <i>nchyang saw ai</i> ; <i>ga saw ai</i> . to search for, explore, ransack; <i>sawok nngai</i> .

Sawn	v.	to calculate, compute, reckon; <i>sawn yu ai</i> ; comp. <i>nawn</i> .
Sawng	adv.	much; a. many; generally <i>sawng sawng</i> .
Sawt	v.	to aim at, have reference to; also pronounced <i>sut</i> .
Sawt	v.	to make a false pretence; to act the hypocrite.
Säup	v.	to be heated, sweaty; to be warm, sultry.
„ di	v.	to take heed; to be careful; n. attention, heed, caution; Bur. ခဏ်.
„ gu	n.	a sheep; <i>sägu mun</i> , see parts.
„ lang	n.	an elder of a Kachin village.
„ lat	n.	sweat, perspiration; <i>salat pru-shang</i> —see parts.
„ lu	n.	vapor, steam.
„ lung	n.	disciples of a nat, <i>salung sala</i> ; comp. <i>ali ana</i> .
„ lum	n.	the heart.
„ ma	n.	smell, scent; comp. <i>sangau</i> .
„ myit	n.	a needle.
„ nat	n.	a gun; <i>sānat gap</i> , see parts.
„ nit	a.	see § 35. 3.
„ ngum	n.	the wild peach; <i>sāngum si</i> , peaches.
„ ngau	n.	scent, smell, as from boiled flesh; comp. <i>sung</i> , scent from flowers, <i>sāma</i> , and <i>nnwat</i> .
„ pe	n.	a disciple, a follower of a teacher; Bur. ဝဏ္ဏ.
„ ra	n.	a teacher; Bur. ဝဏ္ဏ.
„ hti	n.	a rich man; comp. Bur. နှစ်; and <i>gunmi</i> (Shan.)

## SH.

Sha		for the use of this combination see §§ 6. b. Rem.; 55. a.
Sha	n.	a child; comp. § 27; and supp. 1.
„	adv.	see § 79.

Sha	v.	to eat; comp. Bur. <i>ex</i> ; to derive a living from, <i>gálaw sha</i> .
„ hpa	n.	food; generally <i>lusha shahpa</i> .
Shan	n.	flesh, also pronounced, <i>ashan</i> ; game, <i>nang e shan law nga ai</i> ; a common deer.
„ hpyi	n.	skin, parchment.
Shan	pron	for <i>shan</i> , <i>shanht</i> etc. see §§ 47—49.
Shang	v.	to enter; to go or come in; comp. <i>shawn</i> .
Shap	v.	to borrow, <i>shap la</i> ; to lend, <i>shap ya</i> ; the indentical article in question to be returned; comp. <i>lkoi</i> .
Shat	n.	boiled rice, ready for food; <i>shat sha</i> , see parts; comp. <i>mam</i> , and <i>n-gu</i> .
„ mai	n.	curry.
„ naw	n.	water in which rice is boiled.
She	par.	see § 88.
Shen	v.	to weigh; comp. §§, and <i>hpan</i> .
Shi	n.	see § 35. 3.
ghi	pron	see §§ 47.—51.
Shi	n.	news, tidings; <i>ndai kaja ai shi rai nga ai</i> ; <i>shi laika n.</i> a news-paper.
Shimāri	n.	see app. III. 2.
Shim	v.	to put away, hide as for future use; comp. <i>kyem</i> .
Shing	adv.	see §§ 82. 85.
Shing		a general preformative; see § 6. b.
„ ban	n.	a spade; the shoulder-blade.
„ dit	v.	to kick forwards; comp. <i>lahkat</i> .
„ du	adv.	see § 75.
„ gan	v.	to intercept; to obstruct the view.
„ kan	adv.	see § 75.
„ kawt	v.	to step or jump over a thing.
„ kra	n.	a widower.
„ let	n.	the tongue.
„ ma	n.	the back.
„ na	n.	a rod;

<b>Shingna</b>	n.	a shadow.
„ nip	n.	the shadow as from a tree or a human body: <i>shingnip nip</i> v. to shadow.
„ noi	n.	the common kind of basket carried by women.
„ ran	n.	a revelation, an appearance, a vision.
„ rit	n.	a cord, a string.
„ tai	n.	an insect; a worm.
„ tawt	v.	to jump; leap.
<b>Shu</b>	n.	a grand-child; see supp. 1.
<b>Shu</b>	n.	a frog.
<b>Shum</b>	v.	to be salt, taste of salt; <i>jum shum ai</i> .
<b>Shup</b>	v.	to wring, squeeze out, as water from a wet rag.
<b>Shut</b>	v.	to err, make a mistake; comp. <i>hpyit</i> .
<b>Shai</b>	v.	to differ, vary; to be different, divers, not the same.
<b>Shai</b>	v.	to cross as the hands; <i>lata shai ai</i> .
<b>Shau</b>	n.	salpetre, nitre.
<b>Shaw</b>	v.	to take out, extricate; bring to light; derive from.
<b>Shawn</b>	v.	to bring or cause to pass through, <i>shashawn</i> ; to have been through.
<b>Shawng</b>	adv.	see § 74.
<b>Shawt</b>	v.	to dig out; to scoop out; to excavate.
<b>Shän</b>	v.	to flood, cause a flood; comp. <i>ing</i> ; <i>shän shäing</i> , n. a flood.
„ ba	n.	the brinjal; <i>shaba si</i> , see parts.
„ ba wawt	v.	to devine; to find out the will of the nats by the means of divination; comp. <i>shäman</i> , and <i>nwawt</i> .
„ „ lap	n.	a long and broad leaf used for divination.
„ bam	v.	the braying of an ass; a loud cry, as of a human being.

Shābu	v.	to be unskilled; destitute of practical knowledge, <i>shabu ai māsha</i> .
„ bawn	n.	a bundle, a bunch; <i>shatmai shabawn</i> ; v. to bundle; comp. <i>nhtan</i> .
„ bawn	v.	to send away; to give permission to leave; especially applied to the ceremony, by which the spirit of a deceased, ( <i>tsu nat</i> ,) is sent to the country of the ancestors, ( <i>kātsan ga</i> .)
„ brang	n.	a young unmarried man; a youth.
„ brai	n.	wages; pay for service.
„ byi	n.	the cheek; the side of the face below the eyes.
„ chyut	v.	to drive out, expel; comp. <i>dēn</i> , and <i>shapraw</i> .
„ da da	n.	see § 35. 2. c.
„ dan	v.	to show, to explain; <i>shapraw shadan</i> ; comp. <i>dan</i> .
„ dang sha	n.	see supp. 1.
„ du	v.	to prepare, as food; <i>shat shadu ai</i> .
„ dung	n.	flour.
„ dai	n.	the navel; comp. <i>dai</i> .
„ daw	n.	a post of any kind.
„ dawn	v.	to measure; comp. app. IV. 2.
„ ga	v.	to call, to talk aloud; comp. <i>garu</i> , <i>jāhtau</i> , and <i>mārawn</i> .
„ gan	n.	a star.
„ gu	a.	see § 35. 2. b.
„ gup	v.	to double; to be double; <i>ga shagup</i> .
„ ja	v.	to put forth strength, to exert one's self; to try; comp. <i>shakut</i> , and <i>sharang</i> .
„ kap	n.	the lower jaw.
„ kap	v.	to fasten; to cause to stick, or adhere to; comp. <i>kap</i> .
„ kum	n.	a partition, a wall, a fence.
„ kut	v.	to try, endeavor; comp. <i>shaja</i> .

Shākawn	v.	to praise, glorify; to give thanks; coup. <i>kungdawn</i> .
„kau	n.	onions; <i>shakau—hkyeng—hpraw</i> , see parts.
„kram	v.	to take leave; to bid farewell; <i>shakram ai ga</i> , n. a parting salutation.
„krep	v.	a bed-bug.
„la	n.	see app. III. 2.
„lan	v.	to support; revive; give strength or aid to.
„lip	n.	a cockroach.
„loi	adv.	see § 74.
„man	n.	a blessing, benediction; <i>shaman ya</i> , v. to bless.
„man	n.	a small kind of bamboo used for divination.
„mat	v.	to lose; cause to disappear.
„mai	v.	to cure, make well, to heal; comp. <i>mai</i> ; coup. <i>shāzai</i> .
„mu	v.	to move, stir; to shake, as the leaves before the wind; coup. <i>shamawt</i> ; <i>nam lap shamū shā-mawt rai nga ai</i> .
„myet.	v.	to lean on; to confide in, to trust in, <i>shāmyet shānat</i> ; comp. <i>hpa</i> .
„na	v.	to make known; to inform, communicate; comp. <i>na</i> .
„na	n.	night in opposition to day.
„nam	n.	the ginger plant or root.
„ni	n.	day; comp. <i>shana</i> , and <i>nhtoi</i> .
„ning	n.	a year; comp. § 29.
„ngan	n.	see app. III. 2.
„ngui	v.	to bear, bring forth, give birth; also pronounced <i>jāngai</i> .
„ngun	v.	to send, dispatch as a person; to be distinguished from <i>shāgun</i> , to send, as a letter.
„pre	n.	beans, pease; a leguminous plant of any kind.

Shāprut	v.	to cook, boil.
„ praw	v.	to send out or forth, to bring out
„ ra.	n.	a place; comp. § 12. 3. c.
„ rang	v.	to bear; to have patience, endurance; comp. <i>shāja</i> .
„ ri	n.	a place once used as a paddy field, but overgrown.
„ rin	v.	to teach, instruct; to chastise; <i>sharin achyin; sharin la, sharin ya</i> , see parts.
„ raw	n.	a tiger.
„ raw	n.	a jungle fire.
„ ta	adv.	see § 83.
„ ta	n.	the moon; a lunar month; comp. app. III. 2. and <i>ta</i> .
„ tan	v.	to revile, speak lightly of; to treat with contumely.
„ tu	v.	to joke, jest; to trifle with; to blame, put blame on any-one.
„ wa	n.	an assembly, a congregation; a public act done by common consent, <i>shāwa amu</i> .
„ woi	adv.	formerly, anciently, in times past; <i>shāwoi moi moi anhte ning rai galaw sa ga ai</i> .
„ yi	n.	a female; <i>shāyi sha</i> , a daughter.
„ yawt	v.	to mourn, lament; to bemoan, bewail; coup. <i>shārun; kasha si mat ai majaw, shi shārun shā-yawt rai nga ai</i> .

T.

Ta	par.	see § 65. 4.
Ta	n.	a month; only used in composition; comp. § 29. and app. III. 1.
Tak	v.	to conjecture, guess.
Tam	v.	to seek, search for, look for; <i>tam-hkawm</i> — <i>sa</i> , see parts.

Tang	v.	to pawn, to mortgage; <i>tang da</i> , see parts.
Tang	v.	to be shallow; opp. to <i>sung</i> .
Tem	v.	to be sober, calm, serious; <i>tem si ai masha</i> .
Ten	n.	time, looked upon in its totality; comp. <i>ahkying</i> , <i>aprat</i> , <i>na</i> , and <i>lakhtak</i> ; also pronounced <i>aten</i> .
Teng	v.	to be true, honest, upright; to be correct, accurate.
„ teng	adv.	truly, honestly; <i>teng teng man man myit nu</i> .
Tinang	pron.	see § 51. d.
Ti	conj.	see § 86.
Tin	v.	to be short and rounded; <i>tin tin</i> , a. dwarfish, undersized; <i>ndai wa gaw tin tin bu bu wa rai nga ai</i> .
Ting	a.	see § 35. d.
Ting	v.	to plant highland paddy; <i>mam ting ai ahkying du sai</i> .
Tingnyang	n.	a low stool, used especially by the nat priests.
Tingsan	n.	the common Kachin bag.
Tingse	n.	a stringed instrument of any kind.
Ting-ye	n.	a broom; <i>ting-ye ye ai</i> , v. to sweep.
Tu	v.	to grow or sprout as a plant.
Tuk	n.	poison, venom, as of a snake; comp. <i>gung</i> .
Tum	n.	the seed or kernel of fruit in general; <i>namsi tum</i> .
Tun	v.	to melt, dissolve, as salt in water; comp. <i>byawng</i> .
Tung	v.	to rise, swell, as a river after a heavy rain; <i>hka tung wa sai</i> .
Tung	n.	see supp. 1.
Tup	a.	see § 35. d.
Tut	adv.	see § 74.
Tai	v.	see § 69.



Tai	v.	to retaliate, to render like for like; <i>ngai hpe shi kayat ai majaw shi hpe ngai kayat tai na nngai.</i>
Tau	v.	to consider; to have regard for; comp. Bur. ခေဝ်ဝ်.
Tau	v.	to advance towards, to go in order to meet; <i>shi hpe sa tau u.</i>
Tau	v.	to support, render assistance; <i>shanhte anhte hpe amu galaw tau ma ai.</i>
Taukaw	n.	a turtle, a tortoise.
Tauhpa	n.	a cannon; a large field-piece.
Taw	v.	to recline, to lie down, <i>kaleng taw</i> ; to be scattered around as small things on a floor; <i>nang e arai kaji kajaw taw nga ai.</i>
Taw	v.	to be scarce, rare, few; <i>lusha taw ai; jum taw ai; dai ning, makaw si taw ai.</i>
Taw	par.	see § 63.
Tawm	v.	to be absent, as from home, to be away, for one reason or another; <i>shanhte tawm mat wa sa</i> ; to have completed, finished, as some kind of work; <i>n-gu hpai tawm sa.</i>
Tawm	v.	to be short; too short, as a piece of garment; <i>hpun palawng tawm nga ai.</i>
Tawn	v.	to be blunt, dull, as an edge-tool; opp. to <i>dai</i> ; <i>dai nhtu gaw ja ja tawn nga ai.</i>
Tawn	n.	a kind of nat altar for the <i>masa nat</i> ; <i>tawn hkungri.</i>
Tawp	v.	to put, place; <i>tawnda</i> , to put down, establish.
Tawng	n.	a short period of time; <i>dai kahtawng e tawng mi shi nga nga ai.</i>
„ mārang	n.	a season, an interval.
Tawngban	v.	to implore, entreat, to apologize; Bur. ခေဝ်ဝ်န့.

Tāra	n.	law; any particular principle or law; Bur. ၁၃၃.
„ dāra	v.	to administer the law, to judge.
„ hkaw	v.	to preach, announce the law; see parts.

## TS.

Tsa	n.	see supp. 1.
Tsam	v.	to be decayed, rotten, dilapidated; <i>nta tsam ai</i> .
Tsan	v.	to be far, distant, not near; opp. to <i>ni</i> ; comp. <i>ya</i> .
Tsang	v.	to be troubled, perplexed, afflicted; <i>ru tsang ai ngai law hkrum ngai</i> .
Tsap	n.	a bear.
Tsap	v.	to stand; to stop; comp. Bur. ၁၆.
Tseng	v.	to be done properly and completely; <i>nta ngut tseng rai sa</i> .
Tset	v.	to be alert, energetic, wide awake; <i>dai tset ai ma rai nga ai</i> .
Tsi	v.	a drug of any kind, medicine, paint.
„ sūra	n.	a doctor; see parts.
„ tsi	v.	to administer medicine.
Tsing	v.	to be fresh, green; comp. <i>katsing</i> ; to soak as in a liquid, to drench, steep; comp. Bur. ၈၆.
„ du	n.	grass, weed; herbage in general; <i>tsingdu tsingman</i> .
Tsingri	v.	to trouble, persecute, overrun, <i>tsingri tsingrat</i> ; also pronounced <i>zingri</i> .
Tsingrot	n.	a saw; comp. <i>ret</i> .
Tsin-yam	n.	calamity, ovel, danger; <i>tsin-yam tsindam hkrum ai</i> , see parts.
Tsip	n.	the nest of a bird.
„ tsip	v.	to build a nest.
Tsit	a.	yellow or green.

Tsu	v.	to be sour, spoiled, putrified; <i>shat mai tsu mat sa</i> ; comp. <i>yat</i> and the Bur. <i>ṣṣ</i> .
Tsu	v.	to be weary, worn with fatigue; to be tired, stiff; <i>nye a hkum tsu mat sai</i> .
Tsu	n.	the spirit of a dead person, ready to enter the land of the ancestors; <i>tsu dumsa</i> . see parts.
Tsum	a.	see § 40. b.
Tsun	v.	to speak, tell, say; comp. <i>nga</i> , and <i>ngu</i> .
„ chyai	v.	see parts.
„ shana	v.	see parts.
Tsau	n.	a son of a chief; a prince; <i>tsau gam—la—tu</i> etc.; see app. 1. and comp. <i>zau</i> .
Tsauw	v.	to desire, wish, love; comp. <i>ra</i> .
Tsawm	v.	to be beautiful, pretty; to be good, pure; <i>tsawm pra ai</i> .
Tsawp	n.	the body apart from the soul, <i>hkum tsawp</i> ; a skin as shed by a serpent, <i>lapu tsawp</i> .
Tsäbyi	n.	the grape vine or fruit; wine; <i>tsäbyi hpun—si—jähku</i> , see parts; Bur. <i>eqṣ</i> .

## HT.

Hta	v.	to swell, rise as the sea; to roll in large billows, <i>hka hta ai</i> ; Bur. <i>co</i> .
Hta	par.	see § 22; postp. § 84.
Hta	v.	to pick up, take up, as from the floor; to pick as wood, <i>hpun hta</i> ; to collect as taxes, <i>hkanse hta</i> ; to accept, as a new doctrine, <i>tara man hta la ai</i> .
Htak	v.	to change, turn back, as from the path of duty; to apostatize.

Htam	n.	a part, a division, a share; <i>dai gnuhpraw htam shi hta karan u.</i>
Htam	v.	to increase; coup. of law; <i>law wa htam wa.</i>
Htan	v.	to reply, answer, respond; <i>ngai shaya yang gaw htan u.</i>
Htan	v.	to raise as a ladder against a house; <i>lakang htan ai.</i>
Htang	n.	a mould of any kind.
„ dip	v.	to mould, to cast.
Htap	n.	a layer, stratum; comp. <i>kahtap.</i>
Htat	v.	to be thick, not thin, <i>n hpa ai.</i>
Htē	par.	see §§ 15. 47.
Hte	par.	see §§ 24. 42-43; conj. § 85.
Hten	v.	to suppose, presume; comp. <i>nhten.</i>
Hten	v.	to destroy; comp. <i>jahten</i> ; to be destroyed, ruined; comp. <i>run.</i>
Hteng	par.	see §§ 48, 15.
Hteng	v.	to measure as grain; <i>mam hteng yu u.</i>
Htet	v.	to instruct, give instruction; to order, <i>htet da</i> ; see parts.
Hti	v.	to read, to count; <i>hti yu ai.</i>
Hti	n.	see app. IV. 4.
Hti	v.	to leave or remain behind; <i>ndai wa nta de hti nga ai</i> ; comp. <i>di.</i>
Htim	v.	to dart, to spring upon, as a tiger its prey; <i>sharaw htim ai.</i>
Hting		a general preformative.
„ bu	n.	a neighbor.
„ gaw	n.	a family, a household.
„ nu	n.	the house of a chief; a palace.
„ ra	n.	the site of a house; a building-place.
Htingra ta	n.	see app. III. 1.
Htu	v.	to dig, delve; comp. Bur. <i>oq</i> ;
Htu	v.	to push along as a small carriage, <i>leng htu ai</i> ; to push, impel as a boat with a pole, <i>li htu ai.</i>

Htu	v.	to pound paddy in native fashion, <i>mam htu ai</i> .
Htuk	v.	to put things in proper order; to adjust, arrange; comp. <i>jahtuk</i> .
Htum	n.	an end, a termination, extremity; comp. <i>jahtum</i> .
Htnm	n.	a mortar; a mortar for pounding paddy; <i>htumbyen-gawng-tawng</i> , different kinds of paddy mortars; <i>htumrin</i> , a paddy mill.
Htung	n.	a precedent, custom, usage; comp. <i>hking</i> , and Bur. နိး.
Htai	v.	to interpret as a dream, or an unusual supernatural appearance; <i>yup mang htai ai</i> ; <i>shingran htai ai</i> .
Htai	v.	to be keen, clear-sighted, acute of intellect; <i>myit law law htai ai wa</i> .
Htau	v.	to strike, cut down, as with a sword; to kill by a single stroke; <i>nga du htau kau sai</i> .
Htaw	a.	see § 35. 2. adv. see § 75.
Htawkdang	n.	cholera.
Htawm	n.	the future, <i>htaom prat</i> ; adv. after, afterward; <i>galaw ngut ai htaom</i> .
Htawng	n.	a prison, a jail; Bur. နေရာ.
Htawt	v.	to change, as a place of dwelling; to move; <i>anhtr wora kahhawng de bu htawt wa mayu ga ai</i> .
Htoi	n.	light; <i>htoi htoi ai</i> , v. to give light; comp. <i>nhtoi</i> .
Htāning	adv.	next year.

W.

Wa		for the different usages of this word, see § 5.
Wa	n.	a father, comp. supp. 1. and § 27; <i>wa doi, wa di</i> , see supp. 1.

Va	n.	a hut, small house in a paddy field; <i>hkauna wa</i> ; <i>yi wa</i> .
Na	v.	see § 69.
Wa	par.	an intensive particle used with adverbs; <i>nachying wa sharang lu ai matsha</i> ; <i>gaja wa teng teng galaw ai</i> .
Wa	n.	a male human being, a man; comp. such combinations as, <i>du wa</i> , <i>salang wa</i> , and <i>myilitoi wa</i> ; <i>ndai wa</i> , this person.
„ ngan	n.	a man, having reached maturity and independence.
Wa	n.	a tooth; comp. Bur. ၵဝ.
„ gaw	n.	the socket of a tooth.
„ ji	n.	the gum; <i>wa kam</i> , a molar; <i>wa man</i> , the incisors.
Wa	n.	a hog.
„ du	n.	a wild boar.
„ kläwi	n.	a flea; called by some <i>wa hklai</i> .
„ singgung	n.	the bristles on a hog's back.
Wa	n.	bamboo; comp. § 30. and Bur. သံ.
„ gut	n.	a kind of bamboo; <i>wa law—mang—mung</i> , different kinds of bamboo.
„ ra	n.	the elephant bamboo.
Waduyan	n.	a centipede.
Wakang	n.	a manger; a trough for animals.
Wamädai	n.	an orchid, <i>wa madai pan</i> ; by some called <i>wundai pan</i> .
Wahpang	n.	a brick-building.
Wam	v.	to dare; to have the courage to do a thing; comp. <i>gwi</i> , and Bur. သံ.
Wan	n.	a dish, bowl, plate, <i>hka wan</i> .
„ daw	n.	a glazed earthen dish, bowl etc.
„ pren	n.	a plate or saucer.
Wan	n.	fire, pronounced <i>wawn</i> , by the Cowries.
„ grung	n.	a flame; v. to burn, <i>wan ja ja grung nga ai</i> .

Wan kra	v.	to warm one's self by a fire, <i>ka shung ai majaw wan kra ai</i> .
„ hkut	n.	smoke; <i>wan hkut hku</i> , v. to smoke.
„ nat	v.	to set fire to, to burn as a house or a village.
„ nhtaw	n.	a live coal; a fire-brand.
„ shächyi	v.	to set fire, to ignite; comp. <i>chyi</i> .
„ wut	v.	to light a fire; to make a fire.
We	par.	see § 61. 1. c.
Wing	n.	a compound, a yard, an enclosure; Bur. <i>oŋ</i> .
Wo	adv.	see § 75; a. § 35. 2.
Wu	v.	to pollute, make unclean, <i>wu kau ai</i> ; comp. <i>awu</i> .
Wu wu	n.	a murmur, a half suppressed complaint; <i>wu wu di di kaba rai ng ai</i> .
Wundung	n.	a centre, a central part.
Wut	n.	see app. III. 2.
Wut	n.	a brick, Bur. <i>əŋoŋ</i> .
Wai	n.	a whirlpool, eddy, <i>hka wai</i> ; Bur. <i>di</i> .
Wai	v.	to fade, become faint, to die as a flower, <i>nampan wai ai</i> ; comp. the phrase <i>nhtum n wai</i> , not ending, not fading.
Waw	v.	to open, coup. of <i>hpaw</i> ; to make a hole in or through, to perforate; to have a hole, perforation, puncture; <i>ndai maisau waw mat sai</i> .
Waw	n.	a cold, a headache because of a cold; coup. <i>hpundaw</i> ; <i>wawri wawren</i> , a cold or the effect of a cold.
„ kap	v.	to catch a cold; also called <i>waw shang</i> , see parts.
Wawm	v.	to rise, as a blister or bubble; to be bloated, inflated.
Wawt	n.	the common kind of land-leech.
„ bying	n.	a water leech.

Woi	v.	to lead, guide, conduct, as from one place to an other; <i>woi la, woi hkan</i> , see parts.
Woi	n.	see supp. 1.
Woi	n.	a monkey.
„ shin	n.	a kind of monkey.

## Y.

Ya	v.	to give; comp. <i>jaw</i> ; to pay, as a price for a thing.
Ya	n.	millet.
Ya	n.	a species of wild goat.
Ya	n.	a day; a natural day of 24 hours; comp. <i>nhtoi, shani</i> , and Bur. <i>qos</i> .
Yu	adv.	see § 74-3; now, the present time; comp. Bur. <i>ωα</i> .
Yak	v.	to be hard, difficult; comp. <i>ru</i> .
Yam	v.	to enslave, <i>mayam yam ai</i> ; to be tamed, domesticated, as animals; <i>yam nga</i> , n. domesticated animals.
Yam	n.	a large glazed water chatty; a jar.
Yan	par.	see § 16.
Yau	par.	see § 10.
Yan	v.	to be extended; to move or pass on uninterrupted; comp. <i>ayan</i> ; to proceed consecutively one after the other; <i>hpyen masha ni yan sa wa nga ma ai</i> .
Yang	n.	a goat, (Chinese.)
Yang	adv.	see § 74; verb. par. see 63; comp. <i>jang</i> .
Yang-yi	n.	potatoes; (Chinese.)
Yat	v.	to be rotten, putrid; mostly used of eatables; comp. <i>tsu</i> .
Yat	v.	to be slow; comp. <i>lanyan</i> .
„ yat	adv.	slowly, in a slow manner; see § 76.
Yat	adv.	see § 74.
Ye	v.	to be daring, bold, brave; comp. Bur. <i>à</i> .



